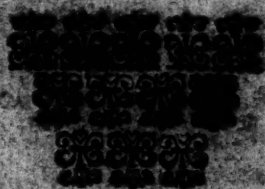


THE
Bishop of LINCOLN's
D^r William Wake.
CHARGE

TO THE
CLERGY of his DIOCESE,
IN HIS
Primary Visitation,

Began at LINCOLN May the 20th,
1706.

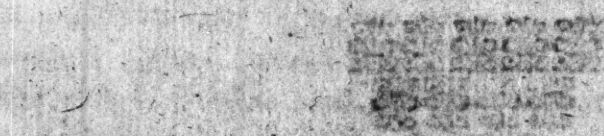


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THE
 BISHOP OF LINCOLN
 CHARGE
 TO THE
 CLERGY OF THE DIOCESE
 IN HIS
 PASTORAL VISITATION
 Begun at LINCOLN May the 20th
 1700



LONDON
 Printed by R. B. at the Green Dragon in
 the Strand, MDCCII

TO THE
REVEREND CLERGY

OF THE
DIOCESE OF LINCOLN.

My BRETHREN,

WHAT I delivered to You, in *Parcels*, at my *Vilitation*,
as the *Time* would permit, I now send intire to You from
the *Press*; and I hope it will not appear less useful to You in the
Reading, than You seem'd to think it upon the *Hearing* of it.
The *Subjects* I touch upon are, certainly, of the greatest moment;
and tho' they are too many, and too copious, to be treated of in
so short a *Discourse*, with that *Exactness* which They deserve,
yet, if what I have said be but seriously consider'd, and carefully
observed by You, I doubt not but the *Church* will reap some
Benefit, and your Selves no less *Comfort* and *Credit* by it.

THE more to engage You hereunto, I have not only *Confirmed*
what I delivered by proper *References* all along, and shewn it to
be agreeable to the *Ecclesiastical Laws* and *Constitutions* both
of the *Realm* and *Church* of *England*: But in some of the
main *Parts* of my *Discourse*, have taken a more particular *Care*
to corroborate my *Assertions* and *Advices*, with such *Authorities*,
as may serve at once to convince You of the *Truth* of the *One*, and to
stir You up to the *Practice* of the *Other*. It is true, a great many of
the *Pieces* I make use of, for this purpose, have been *Publish'd* already,
and may therefore seem needless to have been repeated here: But as
several of them were, I believe, never *Printed* before, so neither are
some of the *Others* very easie to come by; and I was willing that *All*
of You might here see together, at *One View*, what I thought it
so much concern'd *Every One* of You to know.

I SHOULD sooner have answered your Desire in publishing this Discourse; but the Course of my Visitation held me so long, that I could not get it ready before Michaelmas; After which, I knew no Time so proper, or Method so respectful, to convey it to You, as by your several Arch-Deacons, at their Easter-Synod.

I AM sensible that this Delay has rendered One Part of the following Discourse, concerning the present Safety of the Church of England, needless, if not impertinent: By giving Opportunity to some to Acknowledge in Convocation, what they so much scrupled to own at our Visitation, That Our Church IS IN A SAFE AND FLOURISHING CONDITION, UNDER HER MAJESTY'S ADMINISTRATION. That so indeed it is, and was at the Time when the Two Houses of Parliament found it necessary, for the Quieting of Mens Minds, and the just Censure of some seditious Suggestions that had been openly made to the Contrary, to join in a Memorable VOTE to that Effect, I have very plainly shewn: And even Those who were once of Another Opinion, must confess it to be true; unless They will be pleased to tell Us what has put our Church into such a safe and flourishing Condition this Winter, beyond what it was the Last. However, being now agreed in this great Point, I hope we shall the more easily Unite in Other Matters, which whatever they are, I am sure must be accounted of a much lesser Moment to every true Friend of the Church of England, than that in which the very Being of that Church is concern'd.

THIS is all that seems now wanting to render Us not only Safe, but Happy: And I shall esteem it no small Advance towards a General Union, if I can but be so fortunate as to Begin it in a Diocese, which, as it is by far the Largest of Any, so will it for that, if for no Other Reason, be both the most proper to set a Good Example to All the Rest, and the most likely to have some influence upon Them to put an end to those Divisions, which have been so long, and fatally, kept up among Us.

THE

THE
Bishop of Lincoln's
VISITATION CHARGE, &c.

My REVEREND BRETHREN,

IT has ever been accounted so much the Duty of a Bishop to visit his Diocese, and is so evidently necessary to the good Regulation of it, that I resolved not to neglect the first Opportunity it was possible for me to take of putting it in practice.

I should, perhaps, be thought to look too far backward, should I with the *(a)* Canonists, seek for the Original of this Usage among the *Jews*, in the *Old Testament*: And yet it cannot be denied but that we have, even there, some Instances, which if they did not, yet might well be supposed to have set a Pattern to the Governours of the *Christian Church* in this particular. *(b)* Samuel judged Israel all the days of his life; And he went, (his Visitation) from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. *(c)* Jehoshaphat sent his Princes to teach in the Cities of Judah. And with them he sent Levites and Priests, and they went about throughout all the Cities of Judah, and taught the people. But the Examples of our Saviour, and his Apostles, in the *New Testament*, are more considerable: *(d)* He went about all Galilee, teaching and preaching the Gospel of the Kingdom, Mat. iv. 23. Or as St. Luke more fully expresses it, He went through every City and Village, preaching, and shewing the glad tidings of the Kingdom of God. And when, in process of Time, the Gospel was preach'd, and Disciples were made, and Churches formed and settled under their proper Pastors; the Holy Apostles, led by the Spirit of God, took the very same Method to keep them in Order, that the Church from

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(a) González in his *Discretal. de Consue. Cap. 6.* *(b)* 1 Sam. vii. 15, 16. *(c)* 2 Chron. xvii. 7, 8, 9. *(d)* Luke viii. 1.

their Practise has ever since observed; (a) They went and visited the Brethren in every City where they had preach'd the word of the Lord, confirming the Churches.

EXCITED by these Examples, no less than convinced by the Nature of their own Duty, the Holy Bishops of the Church, from the beginning, accounted it One great Part of their Pastoral Office, frequently to go through their several Dioceses, and take a personal View of the State of them, in what pertains to Religion. (b) Athanasius made his Stated Visitations, his Presbyters and Deacons, besides many of the Laity, attending upon him. So did (c) St. Austin his: And so great was the Obligation which he thought lay upon him to do this, that when he observed that some Parts of his Diocese were so remote from him, that he could not continue to visit them so often as he had done, and thought it his Duty to do; he chose rather to consecrate another Bishop, and to cut off those distant Places from it, than to leave them destitute of the personal Care and Inspection of their Bishop. (d) Severus Sulpitius speaks of it as the general Custom of the Bishops in his Time to visit their Churches in a constant and settled manner; and that was within 400 Years after Christ. And how what was hitherto done by the voluntary Care and Piety of the Bishops, became afterwards establish'd by the Decrees of Synods in almost all Parts of the World, the Canons which still remain, to this effect, will not suffer us to be ignorant.

At first these Visitations were required to be made (e) once every Year. This Establishment continued for above a Thousand Years: Then the Discipline of the Church began to relax, and the Order was, that the Bishops should visit their Cities, and Dioceses, once every Year, or at least, (f) once every two Years. To this the (g) Council of Trent adher'd, and so made it a kind of general Rule in the Roman Church. And yet in the last Century, the Synod of (h) Narbonne enlarged the Term to a Triennial Visitation, a liberty which the (i) Canon Law had long before provided for, in case of any just Impediment to excuse the Bishop from a more frequent performance of it.

AND as their Visitations were at first more frequently held, so were they more strictly performed too; whilst the Bishops accounted it a proper Part of their Own Duty, and such as without extreme necessity ought

(a) Acts xv. 36, 41. (b) Athanas. *Apol.* 2da. (c) Possid. *Vit.* S. Augustin. *Cap.* xii. (d) Epist. 1. de B. Martino. Sicut Episcopis Visitare Ecclesias suas moris est. (e) *Vid.* Anton. Augustin. *Epir. Jar. Pontif. Vit.* l. iv. Tit. 63. *Cap.* 4. 5. *Capitular.* Baluz. *Tom.* 1. *Col.* 191. 1050. 1129. *Et* *Tom.* ii. *Col.* 24. *Conf.* 10. *Q.* 1. c. Decrevimus. & *Capa.* Episcopum. Thomassin. *Discip.* de P. Egise. *par.* 2. *lib.* 2. *cap.* 66. (f) *Vid.* *Can.* 27. *Concil.* Harbipol. *An.* 1287. (g) 3 *ff.* xiv. De Reform. *cap.* 3. (h) *An.* 1609. *Cap.* 27. (i) De Officio Archiepiscopi. c. 1.

VISITATION CHARGE.

ought not to be devolved upon another. (1) *St. Chrysostom* places it in the same Rank with those other Duties of Correction and Admonition; and freely asks, What good a Bishop, tho' endow'd with he not so many excellent Qualities, could do, if he was so broken with Sickness and Infirmary of Body, as not to be able to travel and Visit his Diocess? And when, in process of Time, some of that Sacred Order grow either so lazy, or so negligent, as seldom or never to Visit their People in Person, the Council of (2) *Mansi* doubted not to call it a *damnable Custom*, "which ought by all means to be corrected, as being contrary to the Rules of the Gospel, of the Apostles, and of the Church of Christ". Accordingly we find several Attempts were made to put a stop to this Neglect, by the (3) *Capitulars* of the French Kings. The very *Canon Law*, not knowing any more effectual, resolved upon this Remedy; (4) *That Procurations should not be paid, unless the Bishop visited in Person*. But nevertheless the Evil still prevailed in despite of all their Endeavours: While so many Exceptions were allow'd of to excuse a Personal Visitation, that scarce any Bishop could be destitute of some or other of them? (5) Age and want of Health as they are confessedly the most reasonable, so were they some of the first, and most general, Grounds of Indulgence in this particular. To these were added the Case of a (6) large Diocess; a Circumstance much more proper to enforce the Diligence, than to atone for the Remissness of a Bishop. Then the odd Pretence of (7) Other Business; as if a Bishop could have any Other Business more important than the discharge of his Pastoral Duty. And, lastly, that unhappy Plea, which alone has done more to overthrow the Discipline of the Church, than all the other Inventions that were ever set up in it; (8) OF PAPAL PRIVILEGE; if a Bishop were exempted by the Pope from the Obligation of a Personal Visitation.

WHAT the Discipline of our own Church was, in these Particulars, before the Reformation, the Union we then had with our neighbour Churches abroad sufficiently speaks. (9) At first the Rule was with us, as with them; *That the Bishop should visit his Diocess personally every Year*. In the *Legatine Synod of London, An. 1237*, there

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(1) *Hom. 1. in Tit. circ. fin.* (2) *Apud Rhegin. lib. 1. cap. 6.* (3) *Capitular. Baluz. lib. vii. cc. 92. 109. 263. Et Capit. Carol. Calv. Tit. v. cc. 4. 5. 6. Tit. vi. c. 28. Tit. xli. c. 6.* (4) *Cap. Si Episcopus de Offic. Ordinar. 6. Cap. Procuraciones, de Censur. Et 10. 2. 1. Cap. Relata est. Conf. Anton. August. Epis. Jur. Pontific. Vet. lib. iv. Tit. 64. Et Constit. Othoboni, Tit. xviii. Gloss. Athon. Voc. Impendit.* (5) *Caus. 2. 2. 1. Par. 2. Cap. Episcopum, Censil. Toletaniv. Cas. 33.* (6) *De Offic. Judic. Ord. c. xv. Et Gloss. de Censur. Cap. Procuraciones voc. Personaliter.* (7) *10 2. 1. Cap. Episcopum, & de Offic. Jud. Ordinar. Cap. inter Cavers.* (8) *Cap. Si Episcopus, de Offic. Ordinar. Gloss. 6. (9) Spelm. Concil. Joh. 1. p. 238. Epist. Bonifac. ad Cuthbert. Conf. Synodum Cuthberti, ibidem, p. 248. Concil. Calcuth. Legat. 7. 3. & Constitum. Odon. Arch. c. 3.*

is no time particularly set down for the Bishop's Visitation; but they are, in general, required to go thro' their Dioceses at (1.) convenient Seasons. (2.) Cardinal *Pole* in his Synod held for the Reformation of *England*, limits the Time to every Three Years, and pretends to found it upon the Ancient Custom of this Realm. This proportion has since prevail'd with Us, insomuch that now the Bishop is not only not oblig'd (ordinarily) to do more, but is rather restrain'd from making his Visitation oftner.

FROM this neglect of the Bishops in the Yearly Visitation of their Dioceses, the Custom which now obtains of the Arch-Deacons Visitation took its Original: (x) Whose Power, as it was first delegated to them by the Bishop, so is it still exercised in (y) his Right, and by his Authority. Nor are those Venerable Persons ever more properly, what they are commonly stil'd, the *Eyes of the Bishop*, than when they discharge this Part of their Office; and by looking into every corner of the Diocese, not only to see themselves, but communicate to him, what the State of it is, and wherein it needs to be Corrected or Reformed.

BUT whosoever the Person that visits be, whether the Bishop does it himself, or whether he Delegates the Office of it to some Other, the End of the Visitation is still the same, namely, To (z) know the Spiritual State of the Diocese, both as to Doctrine and Manners; To Teach and Confirm the Faithful: To prevent, or to suppress, Schisms and Heresies: To preserve Peace and Unity: To keep up the Discipline of the Church in Strength and Vigour: To restore such Parts of it as shall appear to have been decay'd: In a Word, To fulfill that Part of the Episcopal Office which consists in Governing the Church of *Christ*, and is in a special mannner committed to their Care whom God has called to be the Overseers, as well as the chief Pastors of it.

- I. IN Order whereunto, First, It has been the usual Method, to begin these Visitations with a "Solemn ENQUIRY into all such Things as are necessary to be known, for the Government of the Church, and the better carrying on of the great Ends of Religion, the Glory of God, and the Salvation of Souls. Of these we have several Ancient Forms remaining; I shall mention only Two; The One

(1.) *Spelm' Concil. Tom. 2. Can. 22. p. 227. Circumeant Dioceses suas temporibus Opportunis. (2.) Reformat. Angl. Decret. xii. (x) Janus a Costa ad Tit. de Offic' Archid. p. 129, 130. (y) De Officio Archid. in status' Nov. Eccles. Lincoln' — Synodis, quas Vice Episcopi celebrant. (z) De Censura Cap. Procuraciones: Lynwood de Officio Archid. Cap. ut Archidiaconi: Constitut. Othou' de Officio Archiep' & Episcoporum.*

One that which (a) *Rheginus* has prefix'd to his Book of Ecclesiastical Discipline, and which *Baluzius* supposes to have been the common Form of the *Western Church*, above 900 Years ago. (b) The Other, the particular Form of Enquiry used in the Visitation of THIS DIOCESE almost 500 Years since, and publish'd in the Second Volume of our *British Councils*.

It was the Wish of that (c) Learned Man I before mention'd, that as the ancient Form of Admonition, (the Charge given to the Clergy at these Meetings) is in good measure still retain'd in the *Western Church*; so the Bishops of this Age would likewise restore a common Form of Enquiry, *That so there might be One uniform Body of Church Discipline observed every where, and the Country Priests, who for the most part are utterly ignorant of these matters, might the more easily be brought to the study and knowledge of those Things which they are so nearly concern'd to understand.* Tho' the Case of our Clergy, God be thank'd, be much better than this Complaint supposes that of the Priests of the Church of *Rome* to be; yet the same desire of an Uniformity of Discipline, has more than once moved our own Bishops and Clergy, not only to wish, but to attempt the same Thing. Among the Constitutions of 1640, the ixth was this, *That for the better settling of an Uniformity in the outward Government and Administration of the Church, &c. One Book of Articles of Enquiry should be made and used at all Parochial Visitations.* The same was renew'd in the (d) Synod of 1661; but that Venerable Assembly had too much other Work to do, to be at leisure to bring this Design to Perfection, and they have therefore left it to some future Convocation to finish it, when it shall please God to bless this Church with a favourable Opportunity for it. In the mean Time, I have, as near as I could, follow'd the Direction of our Ancient Constitutions, as well as the Form and Tenor of such Rubricks and Canons, as are at present in force; and have from both drawn out such a Book of Enquiry, as will, I hope, in some measure answer the End of our present meeting, and if diligently pursued, not suffer any great Irregularities to escape undiscovered, and by so doing to continue unreformed.

INDEED, as there were heretofore Two (e) Sorts of Synods held by the Bishop, so were there likewise Two different Sorts of Enquiries made pursuant to the different Natures and Ends of them. To the One the Clergy of the Diocese were particularly called;
and

(a) *Regin. de disciplin. Eccles.* p. 21. &c. Edit. Baluz. (b) *Concil. Spelm.* Vol. ii. p. 192, 193. (c) *Baluz. Annal. ad Rheginon.* p. 534, 535. (d) *Act. Synod.* 1661. Sess. 11. (e) *Vide Baluz. Not. ad Rhegin.* p. 578. *vide Synodum. Conf. Epist. Bonifac. ad Cuthbert.* *Spelm. Concil. Vol. i. p. 238. Et Synod. Cloveho, sub Cuthberto.* Cap. 3. & 25.

and of them the Bishop (f) enquired into the State of their Churches, the Ornaments, Utensils, Books, and other Furniture which belong'd to them. Then he examin'd them concerning their Manners and Ministration in their several Cures: After that, he took an account of their Condition and Abilities for their Holy Office; what Books they had, and what use they made of them? And this he did by way of Enquiry, when they met together at his Diocesan Synod, or general Visitation of the Diocese, in his Episcopal City. But there was besides this another, and a more (g) particular Visitation made by every Bishop of his Diocese: When he went from place to place, and call'd together both the Priests and the People to give an account of the State of their respective Parishes. And here the Bishop first chose out Seven or Eight of the most reputable Persons of every Parish, and (h) swore them to Enquire to the best of their Power into all such Causes and Things as properly belong'd to the Ecclesiastical Cognisance; and to give an Account to him, without Fear or Favour, of whatsoever they should discover to have been committed contrary to the Will of God, and the Rules of the Christian Religion. Which being done, they in the next place, admonished them of the Sacredness of the Oath which they had taken; and so went on particularly to interrogate them concerning such Crimes and Offences as they were obliged to present to him.

Our Church retains both these, but as some (i) Others very anciently did, joins Both together at (k) One and the same Visitation. The Church-Wardens, and Sides-Men are sworn now, as the Synodical Witnesses were hertofore, To make a true Presentment of all such Matters and Causes as by the Canons of the Church, and the Ecclesiastical Laws of the Realm, they know to be presentable: And for their better performance hereof, they have delivered to them a Book of such Things as fall under their Enquiry. And lest they should be remiss, you, my Brethren, are directed, and empower'd to (l) enquire with them, and to present such Persons and Causes as shall either escape their Diligence, or otherwise be omitted by them. And I hope thro' your Care, added to their Obligation, no great or scandalous Defects, or Enormities, shall escape a publick Knowledge, in order either to a publick Censure, or a present Amendment.

(f) Vide Rhegin' de discipl. Eccles. l. 1. ad p. 30. Anton. Augustin. Epir. Jur. Can. Vet. lib. iv. Tit. 63. cc. 4, 5, 6. (g) Vide Baluz. loc. cit. p. 578. Capitular. Euseb. Tom. 2. Col. 507. (h) Rhegin' lib. ii. p. 205. &c. (i) Concil. Bracaren. iii. An. 572. Can. 1. Conf. Gloss. in x. 2. 1. c. Placuit. voce, alia die. (k) Lyndewode de officio Archid. & Confis. Othom. Bod. Tit. Concil. Lond' 2 Spelm' p. 125. Concil. Oxon. B. p. 185. Conf. p. 192. ibidem. (l) Can. cxiii. cxiiv.

If any Faults be open and notorious, you ought, without scruple, to make a publick Declaration of them. If they be of a more private Nature; but especially if such wherein any of the Clergy are concern'd, a private Information will not only be more agreeable to the Rules of the Gospel, but to the Canons and Practise of the Church, which particularly provide that *the Accusations of the Clergy should not be made, nor heard, in presence of the Laity.* Their Care was certainly very just and prudent; and both for the Honour of our Holy Profession, and to prevent any Scandal which might otherwise arise by an unwary Management of such Informations, I think my self obliged to recommend it to your Observation.

AND now, I shall not need to say any thing to convince you of how great Importance a faithful Return to these Enquiries is to the Government and Discipline of the Church. 'Tis by this that the Bishop must chiefly be informed of the true State of his Diocese, and know wherein his Care and Authority will be wanting for the better ordering of it. He cannot go in Person from Place to Place, to see or to enquire, How the Churches and Houses of the Clergy are kept in repair? Whether the Cure be served by its proper Pastor, or by some other Minister? How constantly he resides upon it? And how often or long in the Year he is usually absent from it? How diligently he employs his Time and his Care to the Glory of God, and the Edification of his People, when he is among them? He cannot, personally, examine into the Justice and Integrity of those who are in any publick Office in every Parish. What Schools, or Almes-houses there are endow'd; or what Legacies have been left to pious Uses; and with what Fidelity these Trusts are discharged? He cannot, alone, discover the neglect of Duty in every Instance, which either the Minister or People may be guilty of, throughout the several Parts of his Diocese. What Sins they may live in? And what Scandal they may give by their Open Immoralities? Of all these Things every Bishop ought to have a particular Account, that so he may be enabled, by God's Assistance, to apply such Remedies as the Law directs for the redress of what is amiss. If those who are intrusted to make these Enquiries, inform him fully and rightly of all these Things, they will acquit themselves, and leave their Bishop without Excuse, if he does not use his Authority to correct and reform them. But if thro' Fear or Flattery, or any other the like culpable Motive, they shall conceal what they know, and ought to discover; they must answer both for the Sin, and the ill Consequence of such their Neglect: He will be free both before God and Man from the Guilt of it.

II. **NEXT** to this Enquiry into the State and Condition of the Churches; the Care and Diligence of the Ministers; the Faithfulness of the Officers; and the Lives and Conversation both of the Clergy and Laity within the Diocese; as there is nothing more proper in order to the better preserving, or restoring, of the Discipline of the Church, so is there nothing more expressly required by the Canons of our Own, or more forcibly recommended by the Practice of the Ancient Church, than for the Bishop in his Visitation, "to take an account of the Sufficiency and Abilities of his Clergy, and of such other Persons as fall under his more immediate Care and Inspection; such as Curates, School-Masters, and the like. Whether they have been duly admitted to their several Places, as the Ecclesiastical Laws and Constitutions direct? Whether they were carefully examined before their Admission? And are sufficiently qualified for the several Employments to which they have been admitted? For however the Lay-Presenters, whom we were before speaking of, may be allowed to certify what they know, or have heard, as to some of these Particulars, yet they cannot be supposed to be in any wise able to make a full Presentment of All of them; nor in truth, should they be encouraged to enquire too nicely into such Matters.

THAT none can regularly exercise any Spiritual Office, unless he be duly Consecrated and Admitted thereunto by the Bishop or Ordinary, is so well known, that I shall not need to make any proof of it. That therefore every Minister, Curate, and Lecturer, should at least at the Bishop's Primary Visitation (m) exhibit the Evidences both of his Ordination and Admission, the Canons of our Church expressly require, and a constant Usage enforces the Practice of it. Thus far therefore there can be no great danger, least any One should minister in Holy Things, without being Canonically called and appointed thereunto. But now, whether every One who has been Consecrated to the Service of the Church, or admitted into any Place or Office in it, was also carefully Examined before his Admission, and found to be sufficiently qualified for the discharge of it, cannot be so easily discovered, and yet should not be wholly neglected. For however there be not the same need of such an Examination now, as heretofore there was, (n) when the Bishop (or rather his Archdeacon) was directed to enquire, *Whether the Clergy could pronounce aright the Form of Baptism, and say the Words of Consecration*

(m) Can. cxxxvii. (n) Conc. Oxon' Spelm' Vol. ii. p. 163. ut Archidiaconi--- in sua visitatione provideant--- quod sacerdotes rite proferre noverint verba Canonis & Baptismatis, &c. vide Lyndewood de Officio Archid. cap. 1. & Constit. Othon. cap. de Archid. in fine.

tion in the *Cath. of the Mass*, (so deplorable was their Ignorance!) yet neither in such an Enquiry wholly to be laid aside as needless and unprofitable: It being but too certain, that there is still more Ignorance than were to be wish'd in some who undertake to teach others, and by reason thereof expose both Themselves and their Function to contempt.

It was in some measure the Felicity of the Times before the Reformation, that as the Clergy were generally very illiterate, so the (o) Laity were for the most part utterly blind, as to any knowledge in Matters of Religion. They depended entirely upon their Priests; believed as the Church believed; nor, till *Wickliffe*, and his Followers, began to raise Disputes among them, look'd any further than just to do as they were bid, or had been wont to do. If they went to Mass on *Sundays* and *Holy Days*; eat no Flesh on *Fridays*, and other *Fasting-Days*; Confessed and Communicated at *Easter*; and paid their Church-Dues, they concluded all was well with them; and for the rest they were as little desirous of being better instructed, as their Priests were commonly able to instruct them.

But this, God be praised, is not our present Case. Learning is now raised up to a much greater Height: Many Books have been written in our own Language, upon all the Points of Religion; together with these, the Holy Scriptures, that great Store-house of divine Knowledge, are in every One's Hands; and by means hereof few there are who have not some competent Knowledge of the Gospel of *Christ*, and the most part are very well instructed in it. Now this makes it necessary for the Honour of our Profession, no less than for the discharge of our Duty, that when the People are become so much better informed, the Clergy should, in proportion, be advanced in their Understanding of Divine Things. Let me add to this the accidental Effect of this Knowledge, in the increase of Errors, nay, and even of Heresie and Prophaneness, which too much abound among us; and render it absolutely requisite for a Clergy-Man to be well provided to defend his Faith, and to be able to give some good account of the Doctrine, the Government, the Worship, and Discipline, of the Church, in which he ministers.

THERE are few, I fear, so happily placed, as not to have among them some Recusants, some Dissenters or other, who not only separate from our Church, but pretend to have their Reasons why they do so. Now how can a Minister ever hope to convince and gain These; or even to keep them from corrupting and drawing away Others from the Church, unless he be in some measure acquainted

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with

(o) *Lyndwode de Sum. Trim. cap. Ignorantia Sacerdotum. Vide Sciatis.*

with the Matters in dispute between us; and knows, What it is they except against? By what Arguments they defend themselves? And how to expose the Weakness and Insufficiency of those Arguments? What a Scandal and Reproach must it be to such a One, to be assaulted by some pretended Pastor, or even ordinary Person, of a different Communion, and not be able with all the advantage of Scripture and Antiquity on his side, to defend the Truth against Error; his own Catholick Church against the Conventicles of those who schismatically divide themselves from it.

BUT they are not only such Errors as these that will require a competent degree of Learning in every Minister; there will be besides these, Profaneness and Irreligion, Deism, and even Atheism its self, to be encountred withal: New, and (till now) unheard of Schisms and Heresies, Schisms within the very Bowels of our Church; and Heresies invented and spread abroad by some who would be thought the best, and almost only true Members of it: And of both which we have in One and the same Person, a deplorable Instance at this Day.

It is certain then, that a Minister now-a-Days cannot without a great Reproach to his Order, as well as Insufficiency for his Office, be allowed to be unlearned. And I have the Comfort to hope that there are but few, if any, among you, my Brethren, to whom I now speak, who are not very well qualified for the Work of the Ministry. Nevertheless, that I may not be wanting in my Endeavours to answer this End also of my coming among you, give me leave freely to lay before you a few Things, with respect to those who either already are, or may hereafter be, called to any Ministerial Office or Employ in this Diocese.

As for you who are already admitted to the Cure of Souls, and have a competent Income to enable you to do it, I must with some Earnestness beseech you to apply your selves to the serious (p) Study of all such Matters as may render you not only useful Ministers, but Lights and Ornaments to the Church of Christ. I do not think it necessary for you to burden your selves with a numerous Variety of Books in all Parts of Controversial, as well as Casuistical Divinity: One or Two of the last and best in every Kind may suffice: And these being often read, and seriously considered by you, will enable you, thro' God's Assistance, not only to defend the Truth, but, if need be, to silence and convince Gain-sayers.

BUT I must add yet more: For by these Helps you will not only improve your selves, but may be a happy Means of enlightning many.

(p) Ant. Augustin. Epi. Jurr. Canon. Vet. lib. vi. Tit. p. Gratian. dist. xxviii.

many of your poorer Brethren: And by lending Them such Books as they are not able to purchase; by conversing with Them, and communicating your Reading and Observations to Them; may render Them much better instructed in the Truth of *Christ*, than it would otherwise have been possible for Them to be. To this End, as I have with great Satisfaction heard, that some of this Diocese do, so I cannot but wish that more would, raise a *Common Stock*, and keep up *Shared Readings* among Themselves, for this very End: To buy such Books, and to discourse over such Matters, as both the present Condition of the Church, and the Iniquity of the Times, make it requisite for a Clergy-Man to be acquainted withal. This would not only keep up a useful Neighbourhood among You, but would greatly contribute to the increase of Learning in the Church; and enable you the better to answer the Ends of your Ministry, both in feeding the Flock of *Christ*, and in securing it against such as would otherwise be more likely to scatter and divide it. However, as the Foundation of all our Religion is the *Word of God*; and He who has the smallest Stock of Books for his Improvement, yet cannot be destitute of his Bible; nor, I hope, of some useful Expositors to assist Him in the reading of it, so I make no doubt, but that He who carefully and piously applies himself to the study of this Book; meditates upon it Day and Night, and endeavours to render it useful and familiar to Him upon all Occasions; will, thro' God's Grace, be enabled thereby, not only sufficiently to instruct his People in all Things necessary to their Salvation, but to defend his Faith too, against all the Assaults of its Adversaries. *YET SHW*
As for such as may hereafter be called to any Spiritual Office or Ministration in this Diocese, Two Times, especially, there are, in which, as I shall make it my Own Endeavour to prevent any *illiterate Persons* from coming into it, so I must now not only desire, but in the Presence of G O D, and as you will answer for that Mischief you will otherwise bring upon the Church of *Christ*, Charge and Require you, to be helpful and assistant to Me in it; I mean at the Times of ORDERS and INSTITUTION.

How strict our Church has always been in admitting of Persons into Holy Orders, the many Constitutions which it has made with relation to that Matter sufficiently shew. It was an early Decree in the Synod of *Westminster*, Anno 1126, (y) *That no One should be Ordained*
C 2
Nullus in Presbyterium, nullus in Diaconum, nisi ad certum Fidei et Morum Ordinem. *Q. 2. 1. 2.*
absolute sense Ordination, *Summa contra Gentiles*, lib. 3. c. 2. *Spelman* p. 34. *de Reg. iur.* c. 1. *de*
the ancient Law, taken from the Sixth Canon of the Council of *Calcedon*; by *Wolstan*, *de*
Ordinary Ordained without a certain Title, his Ordination was null; *de Bonis et Malis*
rightly interpret that Canon.

THE Sum of this Matter was ; That by the ancient Ecclesiastical Law of our Church, no Person might be Ordained, tho' never so well qualified in all other respects, without a Title, or a Patrimony of his Own to supply the Place of a Title ; nor any One with a Title who was an (x) Idiot, Illegitimate, Irregular, Illiterate ; or otherwise lay under any Canonical Impediment, concerning all which a diligent Scrutiny was to be made, before He was to be presented to the Bishop for this purpose. Nor is the Discipline of our present Times less strict in this Particular. No Person ought now to be Ordained without a (y) certain Title : If the Bishop Ordains any such, He is *to provide him some Place in the Church, and to furnish him with all Necessaries till he has done it.* And I do conceive it would be

At 0.7 inch our channel has always been in existence of 10 years.

(x). -- Si Episcopus aliquem sine certa Titulo -- Ordinaverit, tam diu ei subministret, donec ei in aliqua Ecclesia convenientia Stipendia militis Clericali assignet, nisi forte Talis -- existerit qui de sua propria Habitudine subfusus Vita possit habere, 1613 p. 129. -- Conf. Conf' Othon' de scrutiis Ordinandorum, & Nos' Jo' Athon' voce Titulo, & iii Decretal' Cap. vi. xvi. xxviii. (y) Con-
cil' Lambeth' SS. Canonum Statuta servantes prohibemus ut nullus ad Ordines accedat vel admittatur
nisi fuerit Canonice Examinatus, 2 Spelm' p. 498. (z) De scrutiis in Ordin' faciend' Cap. Cum
quanta. (a) Dist' xxiv. Cap. Quando. vid. D' Artis' in Lor' & in Dist' xxxvi. Ad Altor-
ram' in iis. de scrutiis' in Ordin' fac'. Note farther, That at this Examination, to prevent all possible
Frauds; a List was made of such Persons as upon a due trial were Approved; and as the Time of
the Ordination, the Persons so be ordained were called over, by their Names and SS. Names, one
of this List, before the Ceremony began, Concil' Lond' Ann 1237. Cap. vi. 2 Spelm' p. 223. (n)
Conf' Othon' de scrutiis' Ordinandorum: Et Lyndewode Ed' Tr. Cap' Cum quanta. (p) Can-
xxxiii. vid. Append' Num. [1.]

less, *Strained* on both Sides; now, either for the Bishop to take, or the Person who is to be Ordained to give a Bond, or any Other Security, to the Bishop, not to trouble him upon this Account, than our (a) Canonists resolved it would have been heretofore. By another of our (a) Canons, No Person is to be Ordain'd, unless he a Graduate in One of the Universities, or, at least, be able to render an account of his Faith in *Latin*, agreeable to the XXXIX. Articles, and to confirm it by Proofs out of the Holy Scriptures. (b) He must, besides this, have a *Testimonial* either from his College in the University, or from Three or Four grave Ministers, and Other Credible Persons, of his Life and Conversation for three Years before. He must be diligently Examined in the Presence of Those who are Assists at his Ordination: And must (c) subscribe to the Three Articles of the *Queen's Supremacy*, of his Consent to the use of the *Liturgy*, and of his Agreement to the *Doctrine* Establish'd in our Church.

As for what concerns my Own Part in all this, I purpose, by God's Help, most punctually to fulfill it. What depends upon You, I expect that You should, and I perswade my self that You will, no less religiously discharge it. 'Tis from You that many bring their *Titles* for Holy Orders; 'tis from You they are to receive their *Testimonials* of their Life and Manners: Without These they cannot be put upon their Tryal whether they be, in Other respects, fit to be Ordain'd. Let me therefore, my *Brethren*, once for all, Beseech, Exhort, Require You, as You will answer for it to Our Blessed LORD, at the Day of his appearing, never to send me a *Feigned Title*, nor ever to give a *True One* to any, but such as upon a due Enquiry and Examination, you shall be perswaded in your Consciences is worthy, both for his Piety and Learning, to be admitted into the Ministry of the Church. But, above all, never to be moved by (d) Fear or Favour, by Importunity or Good-Nature, to betray the Trust which both the Church, and your Bishop reposes in you, by Commending any to Him, as a Man of a sober, honest, and religious Life, and sound Doctrine, who you are not well assured deserves such a Character; much more of whom you have any the least Suspicion that He do's not.

I shall add but One Thing more; That as I am in Duty bound, so after this public Notice, I do resolve firmly to observe the Directions which our Most Reverend *Metropolitan*, in his *Circular Letter* of

(a) Jo' de Athon' de *scrutin' Ord' voc' Titulo*. (a) Can. 34. see *Artic. pro Clero Art. 1.* Anno 1584, confirmed by the *Convoc' An. 1597 c. 1.* (b) Can. 35. vid. *Artic' pro Clero, Artic' 1.* An. 1584, & *Constit' An. 1597. c. 1.* (c) Can. 36. (d) See Appendix [ii.]

the Year 1695, has given to the Bishops of his Province, with relation to this matter. One Part of it concerns a Clause which you are to insert into your Testimonials; to this effect, *That you believe the Person whom you recommend, to be qualified for that Order into which he desires to be admitted.* Another may no less require your Care and Diligence. I am commanded by his Grace, as soon as any One applies to me for Holy Orders, to give timely notice of it at the Place where the Person resides, or did lately reside, that so they who knew him there, may, if need be, have the Opportunity of making Exceptions against Him. This Notice I shall hereafter cause to be sent to You, my Reverend Brethren, if the Person to be Ordained lived last within this Diocese. And I must lay it upon your Consciences, as soon as you receive it, to make a diligent Enquiry into his Life and Conversation; and to Exhort your People, if they know of any just Impediment why such a Person should not be Ordain'd, to declare it unto you; that being informed thereof, I may Examine the Matter, and proceed according as the Cause shall require. That there may be Time sufficient for the doing of this, I shall farther expect that every Person who desires to be Ordain'd, should henceforth give me notice of it a Fortnight, at least, before the *Ember Week*, and at the same Time send me Word what Place he last lived at, that so I may know where to make an Enquiry concerning Him.

HAVING thus provided for the Exclusion of unworthy and illiterate Persons out of the Church, by keeping them from being admitted into Holy Orders; it remains only that I say somewhat to You concerning the preventing of such Persons from being promoted in this Diocese, if, by Chance, they should have been surreptitiously Ordain'd.

WHAT was required heretofore to qualify any Person for a Benefice in our Church, our Provincial Constitutions do not expressly tell us, They only determine (e) within what Time they shall be *Instituted* if they are qualified; but how they were to be qualified for Institution, the Canon Law, which then obtain'd in this Realm, must inform Us. Now there the general Rule, in point of Morals, was this; (f) *That for whatsoever Cause a Clerk should lose a Benefice which He already had, for the same he should be unqualified to take a new One.* It would be too Odious for me to mention many of the Particulars which the Canonists offer as Instances in this Case: Such as *Heresy, Apostacy, Simony, Treason, Murder*, and the like; for which a Person was to be, *ipso facto*, deprived of his Ecclesiastical

Preferments.

(e) Lyndwode de Institutionibus, Cap. Cum secundum Apostolum. (f) D. Aris de Beneficiis, p. 106. *Discrepus de Sacri Eccles. Ministr. Lib. 4. Cap. 1. & Lib. 8. Cap. 6.*

Preferments: *Public Whoredoms, Sodomy, Fornication, Theft, Perjury*, for which, (such was then the Tenderness of the Church towards its Clergy) Deprivation was not to be made, but by Sentence of the Judge. God be prais'd; as bad as the World is, I hope such Enormous Crimes as these will never come in question among any of our Ministers. But if any One who is presented to an Ecclesiastical Benefice should be defamed for any great Immorality; such as *Heresy, Simony, Drunkenness, Incontinency*, or the like, I shall only observe that by the *Canon Law*, which I take to be still in force, (g) He is liable to be Refus'd, tho' He be not yet Convicted of it, till He shall either have Clear'd Himself, or it be none of his Fault that He has not within a sufficient Time been Convicted of it.

HERE therefore it will become Every One of You who wishes well to the Glory of GOD, and the Honour of His Profession, to be very careful how he helps any Criminal Person into the Service of the Church; either by giving an unwary Testimony to his Good Conversation, or by concealing what he knows, or has credibly heard, of his Evil Life and Actions. As for the Other Thing, required to qualify any One for a Benefice, I mean Learning; the Old (h) *Canon Law* insisted only upon so much as was necessary to fit Him for the Office and Ministry to which He was to be Admitted; and was content with a very moderate Portion even of that. How far the Bishop may insist upon this, under our present Constitution, we have no (i) particular Rule to determine. Thus much is certain, that our (k) Law leaves Him to judge of the Fitness of the Person who is presented to Him; and the (l) Canons require Him to judge with Care, and not to institute any but such as being duly Examined, shall be found worthy, or, at least, capable of his Employ.

WHAT I have here said of the Institution of a Clerk to a Benefice, will no less, if not more, hold good in Licensing a Curate or Lecturer to Preach or Expound: Which, as both the (m) Act of Uniformity, and (n) Canons of our Church direct to be done by the Archbishop or Bishop, (except in Places of *Exempt Jurisdiction*, where there is a special Ordinary with Episcopal Power in that behalf) (o) so ought such Persons, in like manner, to be Examined

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(g) *De Testib' Cap. fin. & de Accusationib' Cap. Omnipotens vide Gonzal' in loc. Tom. 3. p. 13. 12. 13. & Dharca loc. sup' cit.* (h) *Dist. xxviii. Cap. Quando. D' Artis. de Beneficiis. p. 24. 6.* (i) *See Can. 39.* (k) *Archiep' Cleri' Cap. 13. 2d. Coke's Instit' fol. 631. And more lately; Parliament Cases; Rep. of Exeter V. H. Ele. (1) See Can. 39. Comp' Actio pro Clero' An. 1584. Cap. 1. de Constit' An. 1597. Cap. 1. The Sum is, That none is to be Instituted, Nisi, rationem fidei sue juxta Articulos Religionis in Synodo Episcoporum & Cler' approbato Latino sermone reddere possit; adeo ut sacrarum literarum Testimonia quibus Eorumdem Articulorum veritas imititur, rectare etiam valeat. (n) Sess. 19. (o) Can. 49. (p) See the Appendix [iii.]*

as to their Sufficiency for such a Work; and to be rejected if upon Tryal, it shall appear that they are not qualified for it.

III. A THIRD Thing to be done by the Bishop in his Visitation, and for which both the Canons of our Own, and the Constitutions of all Other Churches require his personal Performance of it, is to CONFIRM such as are come to Years of Discretion, to take their Baptismal Covenant upon Themselves, and have been sufficiently instructed in the Principles of Christianity, in order to their so doing.

THAT the Office of Confirmation has been always lookt upon as the peculiar Work of the Bishop, (p) St. Jerome himself do's not deny: He speaks of it as the Custom of the Church in his Time for the Bishops to go about their Dioceses, and lay Hands upon Those who had been before Baptized by their Priests or Deacons. And in almost all the Canons where the Business of the (q) Episcopal Visitations is mention'd, this is still set down as One of the Things to be done by the Bishop, namely, to Confirm such as had been Baptized by the Ministers of their respective Churches. That the same was the Custom of our Bishops in their Visitations, had not our Canons inform'd Us, we might have sufficiently concluded from the Admonitions which were directed to be given to Parents, not to delay the Confirmation of their Children, but to carry them to the Bishop as soon as they heard that He was come into their Neighbourhood; that is, says (r) *Lyndwode*, within Seven Miles of them. (u) And the usual Age beyond which they were directed not to defer the Confirmation of them, was Three Years Old, upon pain of being enjoin'd to do Penance once a Week with Bread and Water for their Neglect. 'Tis true some of our (s) Constitutions enlarged this Term to Five; Others to Seven Years of Age: But then they increas'd the Penalty in proportion to it; and from thenceforth excluded the Parents from entering within the Church, till their Children were Confirm'd.

THAT this was a Haste justly to be condemn'd, the (v) Church of Rome her self seems to acknowledge; whilst in the Catechism set forth by Order of the Council of Trent, She declares, That Parents may

(p) *Dialog. contr. Luciferian.* Tom. 3. Fel. 163. *Confer. inter Concilios Anton. Augustin. Epist. Jur. Canon. Vet. Lib. 4. Tit. 44, 45. & Lib. 23. Tit. 2, 3. Covarruv. Var. Resol. Lib. 1. Cap. 10. D'Artis de Consecrat. Dist. 5. (q) Anton. Aug. l. 2. c. 18. Lib. 4. Tit. 63. Cap. 5, 12. Capitular. Baluz. Tom. 1. Col. 147, 158, 824. Tom. 2. Col. 23, 33, 356. Thomassin. *Discipl. de l'Eglise*, Par. 11. Liv. 2. Ch. 66. (r) *De Sacr. Unction. Cap. Sacerdotis* (s) *Wide Synod. Exon. Cap. de Confirmat. apud Spelm. Vol. 2. p. 333. Synod. Winton. ibid. p. 446. (t) Constit. Ric. Sarum, de Sacramento Confirm. apud Spelm. ibid. p. 443. Constit. Ric. Dunelm. p. 163. (u) Catechism. ad Paroch. Par. 2. de Confirm. Sacram. n. 14. an. 1547.**

may tarry till their Children are Twelve Years Old, before they bring them to be Confirm'd; but that before they are Seven Years Old, they should not ordinarily haſten them to receive it. Our Church determines nothing in this Particular: It only directs, (x) *That according to the ancient and laudable Cuſtom in the Church of God, obſerved from the very Times of the Apoſtles, every Biſhop in his accuſtom'd Viſitation ſhould, in his own Perſon, carefully obſerve the ſaid Cuſtom.* And then provides, (y) *That every Miniſter ſhould take ſpecial Care that none be preſented to the Biſhop, for him to lay Hands upon, but ſuch as can render an account of their Faith, according to the Catechiſm in the Book of Common Prayer.* This therefore is the leaſt that is requir'd of every Perſon to be Confirm'd, and more ſhould generally be done to prepare them for this Service. They ſhould be of Age and Ability not only to ſay, but to underſtand their Catechiſm: ſhould know what their Baptiſmal Covenant do's require of them; and how highly it will concern them to ratify and fulfill the ſame. That ſo they may with Judgment and Piety, in the Fear of God, and with a ſtedfaſt purpoſe of Mind to diſcharge the Conditions of it, take it upon Themſelves; and with Fervour and Affection lay Vow to thoſe devout Prayers which their Biſhop, as the chief Paſtor of the Church, offers up to God on their behalf, for his Grace to enable them conſtantly to perſiſt in their Duty, and to make good that Vow which they then oblige themſelves to fulfill. *And I am perſwaded, that you, my Brethren, have ſo far conſider'd this, as not to preſent any to me for this Holy Ordinance who are not duly prepared, as well by their own Age, as by your Care and Labour, to profit by it.* And becauſe ſo ancient and laudable an Inſtitution ought not to be deſpis'd, or neglected by any; I muſt recommend it farther to you, to take good heed not only to Exhort your Pariſhioners from time to time, to prepare Themſelves and their Children, for the receiving of it; but that if you find any obſtinately to reſuſe ſo to do, you will then conſider what, in that Caſe, is to be done by you; viz. (z) *Not to admit any to the Communion but ſuch as are Confirm'd; or, at leaſt, are ready and deſirous to be Confirm'd.*

THE next Duty which was heretofore required of the Biſhop in his Viſitation, was to TEACH and INSTRUCT his People: A Work ſo peculiarly appropriated to Him, that in ſome Churches, no body, beſides himſelf, was permitted to preach: (ſo (a) *Sozomen* tells us

IV.

(x) Can. 60. (y) Can. 61. (z) See the Rubrick, at the End of the Confirmation Office.
(a) Hiſtor. Eccleſ. lib. 7. cap. 19.

of the Church of *Alexandria*. In others, tho' Presbyters were allow'd to preach in the absence of the Bishop, yet no One was permitted to do it in his presence. This was the Case of the *African* Churches; insomuch that, (b) *Possidius* takes notice of it as a peculiar Privilege granted by *Valerius* to St. *Augustine*, that he gave him leave to preach the Gospel in his presence, contrary to the Usage of those Churches. Only in the (c) Church of *Rome*, a strange Custom very early prevailed, and that such as were it not reported by Good Historians one should think incredible, that in that City neither the Bishop himself, nor any Other Taught the People in the Church, till Pope *Leo* the 1st, in the Vth Century, began to introduce a better Practice among them. (d) By the Rules of the *Canon Law*, the Bishops alone were accounted to have the Power of Preaching annex'd to their Office; and under them, such Priests to whom they committed the Cure of Souls. And even these were allow'd it only as a Help to their Bishop; (e) because he could not be supposed capable of instructing a whole Diocese in Person: And therefore he was required to chuse out fitting Persons to labour with him, in the Ministry of the Word, and to preach in his Stead, when thro' multiplicity of Business, want of Health, or any Other lawful Impediment, He should not be able to do it himself.

HENCE it is that it belongs to the Bishop, (f) of *Common Right*, to Examine and Approve of such as are to be allowed to preach within his Diocese, and to determine of all such Other Matters as relate to this Exercise. And tho' to preach the Word be so necessary a part of the Ministerial Office, that every Priest having a Cure of Souls, is by his Admission to the One, esteem'd to have a Right to the Other; yet These only excepted, (g) the *Canon Law* permitted none to Teach in the Church, but such as were Licensed by the Bishop, under the Pain of Excommunication to those that should do otherwise.

IN Conformity to this Discipline of the Church in general, our Own Provincial Constitutions have defined, (h) That no One should take upon him to preach either in Latin or English, within the Church, or without, unless he first presented himself to the Diocesan to be Examined by him; and being found meet both for his Learning and Manners, were li-

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(b) *Possid. de Vis. S. Augustin. cap. 5.* (c) *Sozomen. loc. cit. vide Valer. Anton. in loc.*
 (d) *Lancelot. Institus. Jur. Canon. Lib. 1. Tit. 12. §. Imprimis in Gloss.* (e) *De Offic. Judic. Ord. Cap. Inter Cætera. Conf. Anton. Augustin. de Jur. can. Vet. Lib. 18. Tit. 13. See the Appendix [iv.]* (f) *Gonzales Gloss. ad Cap. Inter Cætera ubi supr.* (g) *Ibid. de Hæreticis. Cap. Excommunicamus. §. Quia vero. Confer. Anton. Augustin. ubi supr. lib. 18. Tit. 12. & Barbosa. de potestat. Episcop. Alleg. 71.* (h) *Lyndwode de Hæreticis. cap. Reverendissime. See the Appendix, [iv.]*

consented to preach in One or more Parishes, as the Ordinary thought fit. And this Constitution, we are told, was not any New Establishment, but only an (i) Executory Declaration of the Ancient Ecclesiastical Law. But then as I before observ'd, that every Priest who had a Cure of Souls committed to Him was ordinarily accounted to have not only a License granted to Him, but even an Obligation laid upon Him, to instruct his Flock; so with us, such Curates, as these were excepted out of the Prohibition; and allow'd, without any farther Commission, to Preach within the Places, and to the People, belonging to their Cures. (k) And yet to shew that even this Allowance was esteem'd to depend upon the Authority of the Bishop, and to be derived from it; I must observe, that neither could such Curates as these Preach in any Other Church, but only that to which they were admitted; nor even in That, any longer than their *Diocesan* thought fit to allow of it. And therefore if for Teaching or Holding any Erroneous Doctrine, or for any Other Irregularity by Him committed, the Bishop thought fit to prohibit any such Person to Preach, or to suspend him from it; In that Case, the Power before presumed to be granted to him was, for the present, withdrawn; and from thenceforth he had no more Authority to preach, even in his Own Church, than if He had not been at all admitted to it.

So was the ancient Discipline of Our Church in this Particular, till about the Beginning of the (l) Reformation, when the Clergy were generally restrained from Preaching; and such Persons only permitted publickly to instruct the People, as were specially Commissioned thereunto. It was then with Us, as it had been with the (m) Churches of Alexandria, in the Time of the Arian Controversie. The Clergy being, for the most part, infected with that Heresie, they were, for a Time forbidden to preach, lest they should spread the Contagion, and the Bishop only allow'd himself to do it. Afterwards a Collection was made of plain and useful Sermons, for the Edification of the People: And then the Bishop was left to judge who might be fit to preach Themselves, and the rest were only to read One of these Sermons, or Homilies, to his Congregation. This Discipline in good measure continues (n) still in force; nor is any One by Virtue of his Institution, intitled to preach any Sermon of his own Composing, even within his own Cure, without the special License of the Bishop to that purpose. But this, my Brethren, I shall not insist upon. I have a better Opinion, both of your Learning and Discretion, than to sup-

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(i) *Antiqui juris executivum statutum*, Concil. Lond. Anno 1408. 2. Spelm. p. 664. (k) *Constitutio* Tho. Arundel. loc. cit. (l) See the Appendix. [V.] (m) *Socrumen Hist. Eccl.* lib. 7. Cap. 19. (n) Can. 45, 46. An. 1603.

pose that any among you, who has been admitted to a Cure of Souls, should not be fit to preach to the People, to whom it has pleased God to call him. Two Sorts of *Ministers* only I must except, *Deacons* and *Curates*: The former of which, by the express Terms of their *Ordination*, (appointed by Law, and therefore not to be dispensed with contrary to Law) are not to preach, unless they be thereunto licensed by the Bishop himself. The latter being oftentimes (how regularly I shall not now dispute) admitted to their Office by Others than the Bishop, and I fear without that due *Examination* which both the Nature of their Work, and the Discipline of the Church requires, I must take this Occasion openly to declare, That I do not Allow, nay as much as in me lies, I do inhibit them from Preaching, unless they be first *Examined* and *Approved* of by my self, or some Other Person, appointed by Me for that purpose: And I do charge it upon your Consciences, not to suffer any to preach, or read any Lecture in your Churches, who is not Authorised so as both the *Laws* of the *Realm*, and *Canons* of our Church do require; but to inform Me if you know of any who, after this solemn Admonition, shall presume to preach, contrary to the Tenour of Both.

FROM what has been said, it appears how proper the Work of preaching the Gospel is to every Bishop; (o) who by the Commission of our Lord, to preach to every Creature, is accounted to have such an *Original Right* so to do; that He is by his very *Character* empower'd to preach wherever he comes; not only within his *Own Diocese*, but throughout the whole Church of *Christ*. Now this Right, or rather Duty, he is chiefly obliged to put in practice when he *Visits his Diocese*, and has thereby an Opportunity of preaching in all the Parts of it. And therefore this, both the (p) *Ancient Canons* required of Him, and the Practice of the best and most Holy *Bishops* recommend to Him. It was this the Synod of (q) *Cloveshoe* directed Our Bishops to do in their Travels thro' their Dioceses every Year. This the (r) *Legatine Synod* under *Gregory* and *Theophylact* again enforced. And the Synod of (s) *London*, Anno 1237, both Exhorted and Admonished them to go round their Dioceses, at fitting Times, *sowing the Word of Life in the Lord's Field*. And tho' this be not now so necessary a Work for the Bishop to discharge in Person, since so many able and faithful *Preachers* have been planted in every Part of our Dioceses to instruct the People in all Things which pertain to their Salvation, yet should over-

(o) *Lyndewode de Hæretic. Cap. Reverendissimæ: Vac. Autorizatus est. & Cap. Prætera de Clericis non Resident. Voc. prædicant verbum Dei.* (p) *Anton. Augustin. Epis. Jur. Can. Nov. Lib. 4. Tit. 44. Cap. 7. Capitular. Baluzi Tom. 2. Col. 23. 33. S. Bonifac. Epis. apud Spelm. Concil. Tom. 1. p. 238. Concil. Bracarense 2. Cap. 1. (q) *Spelm. Concil. Vol. 7. part. 46. c. 3. (r) Ibid. p. 294. (s) 2 Spelm. Concil. p. 227.**

ry Bishop (†) as He has Opportunity, not only take Care that they be duly Taught by Others, but Admonish, Rebuke, Exhort, and (for all these Ends) Preach to Them himself. At least thus much is certain, that as the Design of all our *Preaching* (whoever the Person that preaches be) is to instruct and edifie the Flock of Christ, so it must needs be of great Concern to the Church, for the Bishop to see that it be well and carefully performed; and that He should therefore make it One great Part of his Business in these *Visitations*, to promote the due discharge of it.

TO direct you in this matter, and tell you how you ought to *preach* for the better Edifying of your Congregations, would be too invidious, as well as tedious, an Undertaking, at this Time. I doubt not but that you are generally qualified, without my Advice, to do this usefully and piously, and as becomes the Ministers of the Gospel. I shall therefore content my self to recommend a very few Things to You, and so have done with this Point. (u) *First*, That You would ordinarily chuse the most plain, and practical Subjects to preach upon, as being the most proper both for the *Instruction* and *Reformation* of your *People*. That of these you would treat in a plain, familiar Manner, and with as much *Warmth* and *Devotion* as you are Able; that so your Hearers may be affected with what you speak, and have their Consciences both *Awakened* and *Convinced* by it. To this End, That you would apply your selves to a *diligent Study* of the *Holy Scriptures*, and make as much use of them as possibly you can in your *Preaching*, to the end that what you speak may not be so much your *Own Words*, as the *Words of Him that sent You*. This will not only carry more weight than any other Sort of Language can do, but will moreover accustom your People to the use of those Sacred Oracles, and acquaint Those with Them, who, perhaps, cannot read Them for their Own Instruction. But, above all, let me beseech You, by the Bowels of *Jesus Christ*, to *Preach* by your *Lives*, as well as by your *Doctrine*, to be a constant *Sermon* to your Flock, that so while the One enforces what the Other teaches, you may see the Increase with Joy and Comfort. Now, and receive the Glorious Reward of your Labours to all Eternity hereafter.

AFTER

(†) Hence at the beginning of the Reformation, Anno 1547, Every Bishop, was by the Kings Injunctions, "To preach Personally within his Diocese, every Quarter of the Year, Once at the least; that is to say, Once in his Cathedral Church, and Thrice in Other several Places of his Diocese; where as He should see it most convenient and necessary, except He had a reasonable Excuse to the contrary. But the Order of 1571 is more general, Omnes Episcopi diligenter docebunt Evangelium, non tantum in Ecclesiis Cathedralibus quibus præsunt, sed etiam passim per omnes Ecclesias suar cujusq; Dioceseos, ubi maxime putabunt expedire. Cap. de Episcopis. (u) See the Archb. of Cant. Circular Letter, Anno 1695, S. 4.

V. AFTER The Care I have now mention'd of *Instructing the People* in their Duty towards God, as there is nothing more necessary, so neither hath any thing been more expressly requir'd of all the *Ministers of Christ*, but more especially of *Bishops*, and that particularly in their *Visitations*, than to make it their Endeavour to *CLOSE* up the *DIVISIONS*, if any should chance to have arisen in the *Church*, and to promote *Love*, and *Peace*, and *Unity* among all the Members of it. (*) Of this we have frequent Examples of the Holy Bishops in their Travels, and the *Canons* of the *Church* particularly call Them, above any Others, to labour in this Good Work. *It should be the Study of Bishops*, says One, *to bring Those who are at variance, whether Clergy or Laity, to Peace rather than to Judgment.* Let the Bishop, says Another, *either by his Persuasions or his Authority, make Peace between his disagreeing Clergy.* And as for the Sense of our Own Church in this Particular, that solemn *Question* put to every Bishop at his Consecration, and indeed to every *Presbyter* at his Ordination; *Will you maintain, and set forward, as much as shall lie in you, Quietness, Love, and Peace among All Men,* plainly shews what Opinion that has of our Duty to do this: And the express Promise made by Us All thereupon, *I will do so by the Help of God*, no less clearly proves Our undoubted Obligation in this Particular.

I AM sorry there should be so great an Occasion, as I am sensible there is, for Me to put this Part of my Duty in practice. If we consider the general State of Religion among us; How are we divided by *Schisms* and *Heresies*? Into how many different *Sects* and *Communities* have these broken Us? And what an unhappy Influence have Our Differences in *Opinion* and *Communion*, had, to divide us in our *Love* and *Charity* from One Another? And I would to God the Evil had stopt here. But alas! the Spirit of Faction and Contention has crept into the very Church it self, of which we are Members; and made *new Divisions* among those who pretend All to be, and I hope the most of Them truly are, equally united in their common Zeal for the Interest of it. To say nothing of Those, who professing themselves to be not only the *True*, but almost the *Only True Sons* of the *Church of England*, nevertheless desert Our Communion, and go aside into separate Assemblies from Us: Set up *Bishops* against *Bishops*; *Presbyters* against *Presbyters*; *Altar* against *Altar*; and whilst they think to (y) cut us off from their Communion, do in truth cut themselves off from Our Communion, and from that of the Church of

(*) Possid. de Vir. S. Augustin. cap. 12. Sever. Sulpit. Epist. 3. de S. Martino.

(y) S. Cyprian, Epist. 85. Edit. Oxon. p. 228.

of *Christ*. How deplorable are the Heats and Animosities of many who still continue to live under the same Government; to go to the same Churches, and join in the same Prayers and Sacraments with One Another? How have they been divided by *New Names*, into *New Parties*, and *New Interests*? And with what Bitterness and Rancour have they Spoken, Written, Acted, against One Another?

AND now what can be done to restore our Peace, and make up those Breaches, which if not timely closed, we may justly fear will prove fatal to Us in the End? Give me leave, I beseech you, freely to speak my Own Thoughts to You upon this Occasion; and may GOD so bless what I shall offer to You, as I design to serve no Ends but those of Love, and Charity, and Unity, by it.

FIRST, For Those who *separate themselves from our Communion*, Our (2.) *Canons* require you frequently to *Confer with them*, and to use your best Endeavours, by *Instruction, Persuasion, and all good Means* you can devise, to *reclaim Them*. 'Tis true, they instance in *Popish Recusants* only; but the Reason of the *Injunction* equally extends to all Others who divide from Us; and therefore not only need our Assistance to convince Them of the danger and unreasonableness of their Separation; but our utmost Care and Endeavour too, by all the most wise and charitable Methods we can use to deliver Them from it. For indeed, when all is done, 'tis by such Means as these that the Peace of our Church must, if ever, be restored. We must first bring Men to love Us, or at least to have a good Opinion of Us, before our Arguments will make any great Impression upon Them. If we can dispose them to judge impartially, and to be willing to be convinced; the Light of Truth will then break in with a full Brightness upon their Minds, and we shall hardly fail of persuading Them, when there are not only no Prejudices in our Way, but rather Men have a good Disposition to be satisfied, and close with Us.

THUS should we behave our selves towards *Those who are without*. As for the *Divisions* that have unhappily sprung up among our selves, I shall not enter into the Merits of any Side, or so much as make my self a Party in Them; but rather suggest Two or Three Considerations to You, with an equal Regard to All.

First, That before you engage your selves on either hand, you would be careful to inform your selves aright, what the true *Grounds* of the *Controversie* are, and upon what *Reasons* each Party do's proceed; and resolve impartially to *judge of Both*; and to take that Side which, upon the strictest Enquiry, you shall be persuaded is in the right.

Consider,

Consider, I beseech You, how unreasonable a Thing it is; how contrary to that *Liberty* we are all so fond of, *to be led away by Other Mens Notions and Opinions*: To follow servilely wherever an angry Person, or a disaffected Party, shall think fit to lead Us. And how unworthy of your Character, both as *Christians* and *Clergy-Men*, to go on blindly in the Way that you are bid to go; and help by your Interest or Authority, to keep up a Faction which possibly may be in the right, but of which you are neither sure your Selves, nor can satisfy any Others, that they are not utterly in the wrong.

I WOULD not be mistaken, as if in speaking of this I question'd either the Care, or Information, of Any among You. I am too much a Stranger to the most of You, to be suspected of any such Design in what I say. I can only judge from the Experience of what I have met with in some Persons, who have lived nearer the Head of Affairs, and by so doing have had better Opportunities of knowing Things aright. And yet of too many of These, I may with great Truth affirm, that among the most Zealous to keep up Strife, and strenuously to set Themselves against the Things that make for Peace, Those have commonly stood in the First Rank, who have understood the least of the Matters they have been warm for; or, indeed, have been the least solicitous to be truly inform'd of Them.

HAVING thus taken care, upon a due Examination, to chuse that Side of the Controversie, in all our publick Disputes, which you shall in your Consciences be perswaded to be the right: The next Thing I would desire you to consider is, Whether the Matter be of such moment as to warrant us for the sake of it to be so very Hot, or, if you please Zealous, as some are, in their Censures of, and Behaviour towards One Another? Whether it be of such mighty Concernment, as to make it expedient rather to lay aside all regard to our *Superiors*, all Love and Tenderness towards our Brethren, and by so doing, to hazard the Destruction of the best of Churches, than to abate any thing of our Obstinacy in the Points, or Party, we have espoused, and are resolved to defend? In short; Whether a little more Respect, if not Duty, to the One; and Tenderness, if not Charity towards the Other; would not be more likely to settle and secure Us, than to throw off all manner of Regard, and even common Decency, towards Both, as some have unwarily done?

AND the more to engage you to this; Let me farther recommend to you One Consideration more, namely, Of the Persons who are thought to be principally concern'd in those Things which are the main Causes of Contention among Us. I shall not need to say any thing on behalf of Those who are cry'd up on One Side, and not deny'd by the Other, to be the undoubted Friends of our Church, and heartily

heartily concern'd for the Interests of it. As for Those who have by some been represented under a different Character, and defamed as the Betrayers, if not Enemies, of our Constitution, may I be allow'd to ask, What One Reason ever yet has been, or can be given, to prove that They have not as much Zeal for the Doctrine, the Government, the Discipline of our Church, as any of Those who the most boast Themselves, or are the most magnified by Others, upon this account, may be supposed to have? If Preaching, Writing, Living, as becomes Fathers, Pastors, Members of our Church, be any good Marks of judging in this Case, let it then, in the Name of GOD, be shewn in which of all these They come short of the very Best among Us. Their Interest to preserve the Church is as great as any Others: And if we look back to the late TIMES of TRYAL, (and sure such Times are the most proper to discover Mens Affections) We shall find They then stood firm to their Principles; They enter'd into no Measures, They acted in no Commissions; publish'd no Declarations, contrary either to the Laws of the Realm, or the Rights and Liberties of the Church. But they stood in the Gap, and oppos'd Those who would have done this; and thereby have overthrown the Constitution of it. But it may be they want Understanding: They are managed by some more cunning and malicious Men, and do not see the dangerous Consequences of their Actions; and for that reason go on in a well-meant, but mistaken Zeal, in what They do. 'Tis a charitable Supposition; but I verily think as Erroneous, as the most Uncharitable could have been. They stand as near the Head of Affairs, and have as good Opportunities of judging both of Men and Things, as Any of their Brethren. They have seen as much of the World; have had as long a Habitude in Business, and are as well acquainted with the Designs on foot, as any Others: And for all these Reasons, may pretend to an equal Capacity of judging with any Others. Which being so, why should not the result of all, at last, be this, That since the best Men may differ in Opinion, and yet All, by different Ways, sincerely pursue the same End: Since if we will allow either Reason, or Charlity, or Experience, to weigh with Us, we have good Grounds to believe and hope that amidst all our Differences, both our Fathers and Brethren do All entirely agree in a hearty Affection for the Honour, the Peace, and Establishment of that Church for which we are so justly concern'd: Since, lastly, if we allow of this (as without great Uncharitableness we cannot doubt of it) We must confess that We are All united in the main, and differ only in our Notions of the most proper Means to accomplish the very same Thing; We ought, notwithstanding any such Disagreement, truly to love and honour One Another; and heartily to join together

together against the *Common-Enemy*: And not suffer any Mistakes (if any there be among Us) about the surest and most effectual *Means* to secure our Religion, to have a greater Power to divide Us, either in Interest or Affection; than our common Zeal for the same *End* to unite and cement Us in Both.

VI.

THERE remains yet One Thing more to be consider'd, which has always been accounted the Duty of every Bishop in these *Visitation*s, namely, *To Restore the Discipline of the Church, and to Revive a Vigorous Execution of it*, in such Instances as thro' Ignorance, or Infirmary; a Want of Care, or a Want of Zeal; may, in process of Time, have too much sunk into *Desuetude* or *Neglect*.

I SHALL not need to say what Care and Pains the Holy Bishops, from the beginning, took for this purpose: How they travel'd not only thro' their *Own Dioceses*, but into the most distant Parts of the World, upon such Occasions. It was this brought Them together often into *Provincial*, and sometimes even into *National*, and *General Council*s; to secure the Faith, and to establish the Canonical Discipline of the Church. To keep only to the Subject before Us: How often did St. (a) *Augustine* visit His *Diocese*, to reclaim his People from the Errors and Schism of the *Donatists*? (b) *Possidius*, in his Life, speaks of One of his Scholars, the Bishop of *Calama*, who for the same purpose frequently made the like Journeys. The same was the End which (c) St. *Boniface* propos'd to Himself, in his Rule for *Yearly Visitation*s; That in them the Bishops should go thro' their *several Dioceses*, to enquire into, and prohibit, all *Pagan Superstitions*, and all other *Pollutions of the Gentiles*. In the (d) *Capitulars* of the French Kings, it is expressly provided, That every Bishop should go thro' his *Diocese* once a Year, to instruct the People, and forbid such Things as ought to be avoided, and to persuade them to such Things as are profitable to be done. Or, as it is more fully expressed in another Order to the like Effect; (e) That he should yearly go thro' all his *Parishes*, to Restore and Correct such Things as were needful, and Reform them to the best of his Power: (f) In doing of which, if he met with any Thing which he could not sufficiently amend by his *Own Authority*, He was to lay it before the rest of his *Brethren*, at their next Meeting; Or, if occasion was, to call in the Authority of the Civil Magistrate to his Assistance.

SUCH was the Business of these *Visitation*s in the Churches abroad. If We look to our *Own Country*, (g) *Bede* tells Us that *Theodore*,

Arch-

(a) *Vita August. Epist.* 263. (b) *Possidius de Vit. Ejusd. cap.* 12. (c) *Epist. ad Cuthbert. Arch. Cant.* 1. *Spelman's edit.* p. 238. (d) *Capitular. Baluz. Tom.* 1. Lib. 7. Col. 143. (e) *Ibid.* p. 260. (f) *Ibid.* c. 399. (g) *Hist. Eccles. Lib. iv. cap.* 2.

Archbishop of *Canterbury*, for this same End, went thro' his whole Province, or rather thro' all the *Dioceses* of the Realm; to instruct them in the right manner of Living, and the true Order of keeping *Easter*; (about which there were great Disputes in those Days) To Consecrate Bishops in proper Places, and to Correct such Things as he found to be amiss. What *Theodore* did by his Own Choice, the (a) *Synod of Clovesho*; under *Guthbert*, Archbishop of *Canterbury*, requir'd our Bishops to do every Year within their Own Territories; and the (b) *Legatine Council of Calcut* confirm'd it, That the Bishops should once a Year visit their whole *Dioceses*; to appoint Churches in proper Places for hearing of the Word of GOD; to separate the Incestuous; to repress Sorcery, Witchcraft, Divination, Sacrilege, and all other Vices. And the (c) *Synod of London*, Anno 1237, not only continued the like Discipline, but aimed at the same End, when it directed our Bishops, at proper Seasons, to go thro' their *Dioceses*, to Consecrate Churches, and Correct and Reform such Things as needed to be amended.

To comply with this last Part of what is to be done at our present Meeting, having already provided for the Presentment of what is Amiss in any particular Instances, in order to such a due Correction and Reformation of Them as the Nature of the Thing shall require; I will now only apply my self to a more general Observation of some Things in which I account the Order and Discipline of our Church to be principally concern'd; and shall leave it to your Own Consciences to amend whatsoever you shall know to be defective in any, or all, of Them.

Of Those who have taken upon Them the Care of Souls, Two Sorts of Persons may be consider'd: 1st, Such Ministers as do not Reside upon their respective Benefices: 2^{dly}, Such, as tho' they do Reside, yet are not so careful, as they ought to be, to discharge the Duties incumbent on Them therein.

The Negligence of the Former of these, as it is, without Controversie, inexcusable in the Sight of GOD, so has it been always (a) Odious in the Opinion of all good Men. It is, I think, universally allow'd by the (e) *Canonists*, that every Benefice, tho' never so small, do's require Residence of Common Right; and that no (f) Custom to the

contrary

(a) *Concil. Clovesho. Anno 747. c. 3.* (b) *Synod Legat. Anno 787. apud Spelm' Vol. 1. p. 293, 294. c. 3.* (c) *Concil. Legatin. Lond. Can. 22. ibid. Vol. 2. p. 227.* (d) *Can. Anno 1571. Cap. Residentia, Absentia Pastoris a domo Grege. & secuta illa negligentia quam yidemus in multis, & destitutio ministerij, est Res, & in se Rea, & Odiosa in vulgus, & Perniciosa Ecclesie Dei; Itaq; hortamur omnes Pastores Ecclesiarum in Domino Jesu, ut quamprimum redeant ad Parochias suas &c.* (e) *De clerico, non Resid. Cap. Quia Nonnulli. & Quia in tantum.* (f) *Vide Panormitan. Cap. Extirpanda. De Prebend. S. Qui vero*

contrary is sufficient to excuse the *Beneficiary* from it; and to entitle him to the Privilege of supplying his Cure by Another, unless it be, what their Law calls a *Simple Benefice*. 'Tis true, that Law has, in too many Cases, made an Exception to this Rule. (g) *Lyndwood* reckons up no less than Twelve, in which *Personal Residence* may be dispensed with. That which seems to carry the fairest Excuse is, *The Obligation of attending in some other Place*; which is the Case of *Prebendaries*, and other *Dignitaries* in *Cathedral Churches*. But then in this Case, tho' the principal Minister were excused from Residence, yet was he obliged to provide a perpetual Vicar to supply his Place, and to make a competent Provision for his support. But this is not the Case I now mean: For here, tho' the *Rector* be absent, yet the Church has a settled Curate to Reside upon it, and personally to perform all the Offices of it. The Case which I speak of is that of the (h) Smallness of the Income, which, in too many Places will not afford a competent Maintenance for a Minister, and for that Reason obliges him to take another Cure for the necessary Support of Himself and his Family. This, I confess, is a very Melancholy, but withal, a very just Excuse, in many Places. And tho' I hope such Measures are taking, thro' the Charitable Encouragement of Her Sacred MAJESTY, as may, in Time, remove this Ground of *Non-Residence*; yet till that be done, it must be allow'd to carry an unanswerable Plea with it. But as for *Lyndwood's* Case of *Perplexity*, in which a Man takes (i) Two Livings, Each of which requires *Personal Residence*, and upon Both he cannot Reside; where Either of them is sufficient, by its self, to furnish out a Comfortable Maintenance to an *Incumbent*; it seems to me, in Point of Conscience, to determine, at last, in this; That a Man first voluntarily unqualifies Himself for doing his Duty, and then pretends, by the Disability he has put Himself under, to excuse his Neglect of it.

I DO not deny but that the Allowance of *Pluralities*, and in Consequence thereof of a partial *Non-Residence*, if moderately used, in Cases of great Charity, Evident Expediency, or Extraordinary Merit, and within a convenient distance, may be excused; and neither turn to the present Detriment of the Church of Christ, nor to the future Condemnation of Him who takes advantage of the Allowance of Them. In such Circumstances as these I can readily close with

(g) *De Cleric. non Resid. cap. Cum Hostis. Voce propria Persona.* (h) This is *Lyndwood's* Third Exception: Quia Beneficiatus pauper est, & oportet aliunde quærere residuum victus sui: And even here he adds, quod Ille qui ratione talis Consuetudinis se forsan absentat, ubi Ecclesia indiget, tenetur dare & dimittere Vicarium, qui Vices suas in sua absentia adimpleat. (i) Ubi habet aliquis duo Beneficia, quorum quodlibet requirit Residentiam; Nam cum non posset se in duo dividere, serviet Alteri per Vicarium.

with the Opinion of Bernard; (k) Where Necessity requires it, a Dispensation (for this purpose) is excusable; where Profit calls for it, it is commendable; Profit, I say, not private, but publick; Otherwise it is not a just Dispensation, but a Dissipation of the Churches Goods. And such I take to have been the Intention of (l) Our Church as to this Matter. But for those who have but One Benefice with Cure of Souls, and yet either thro' Pride and Ambition on the One Hand, or Negligence or Sloth on the Other, take the Profits of their Cure to Themselves, but never think of performing the Duties of it: (m) For such as heap up Benefice upon Benefice, not for Necessity but Superfluity; not to serve the Church's Interest, but merely to minister to their Own Pride, or Covetousness, or Excesses; however they may shelter Themselves under the Indulgence of the Law, and be secure from the Punishment of their Bishop here; Let them know assuredly, that the Time is coming, when the Great Bishop and Pastor of our Souls will call Them to account for it, and render to Them according to their Deservings. (n) 'Tis a Distinction which I the rather make use of, because the Canonists themselves have furnish'd me with it on this very Occasion. Custom or Statute, says One, may excuse such a Practice with respect to the Church Militant, but they cannot excuse from Sin before God. And that such a Plurality is sinful, notwithstanding any Dispensation that can be gotten to warrant it; not only the (o) old Gloss assents, but Panormitan himself thus far confesses. *Ne Man, says the Gloss, can without mortal Sin hold Two Benefices, where One is, by its self, sufficient to maintain him: That is,* says Panormitan, *unless they were given him not upon his Own account, but for the Profit of the Benefices; as for Example, because He is an industrious Man, and of a good Fame and Conscience.* But will not his Dispensation excuse Him? He answers, *I think not before God, if He converts the Fruits of his Benefices to any Use that is not pious.* A Circumstance to which, I doubt, our greatest Pluralists pay but little regard.

BUT if Those, therefore, who having no just Excuse, or Impediment, do not personally Reside upon their Cures, nor discharge the Duties

(k) Apud Guymier. Gloss. ad pragmat. Section. De Collationibus, Paragr. Cui Rei. (l) Cap. Anno 1371. Cap. Pluralitas. Non licebit. Cuiquam, eujuscuq; sit Gradus aut Ordinis, plus quam duo Ecclesiastica beneficia obtinere eodem Tempore: Neq; Cuiquam omnino licebit obtinere duo Beneficia, si plusquam viginti sex miliaris— distincta sint. And more expressly in the Constitutions of the Year 1384, and 1397. Cap. De Beneficiorum pluralitate prohibenda: Quod nemini in posterum facultas sive indulgentia concedatur de pluribus Beneficiis simul retinendis, nisi hujusmodi tantum qui pro Eruditione sua & maxime digni & ad Officium suum plenius præstandum maxime habiles & idonei Censebuntur. This was again Confirmed by the xliith Can. An. 1603. Tit. Beneficiorum Pluralitas parcius dispensanda, &c. (m) De Prabend. Cap. Quia in tantum. vide Panormitan. in dist. Cap. & Cap. de Mult. Conf. Altesarram, in dist. Cap. (n) Vide Guymier l. c. c. 137. (o) Panormit. De Cleris. non Resid. Cap. Conquerente.

Duties of Them; be, (as I am perswaded you will all agree that they are) utterly unexcusable; surely their Fault cannot be much less, who *Residing upon their Benefices*, are yet not so careful of their Own Manners, as were to be wish'd; nor so diligent to perform the Parts of Wise and Faithful Pastors, towards the People committed to Their Charge.

I AM sensible, that I am now entering upon a very copious Subject, and such as would require much more Time than can be allow'd to what remains of this Discourse, and I shall therefore, at present, only touch upon some Things, which (by God's Permission) I may hereafter more fully recommend to You.

A CLERGY-MAN then, howsoever we consider Him, whether in his Person, or in his Office, has, above any Other, the *strictest Obligations* incumbent upon Him.

If we consider him in his Person, He must be not only Good, but Excellent; an Example to his Flock, and an Honour to his Profession. He must instruct by his Life, as well as by his Doctrine, and make the One not only the Transcript, but the Enforcement too of the Other. Hence it is, that by the (p) *Ancient Discipline* of the Church, a Minister has been prohibited abundance of *Liberties* which Other Christians have been allow'd: To be present at any publick Spectacles; to carry Arms; to spend his Time in Hunting and Hawking; to loiter about the Streets; to lodge in any Publick-House, or to be seen in it, except upon a Journey, or for some Other Honest Necessity; to Game; to Eat alone with Women; to keep Company with Persons of an ill-repute; to Swear, except upon some great Occasion; to pursue any sordid Trade or Commerce; to go indecently in his Habit; and many other the like Restraints were heretofore laid upon Him. The Design of all which was, first of all, to teach him to Reverence his own Character; and in the next place, to Oblige him to live so, that all Others might pay a suitable regard to it.

If we consider him as to his Office, great is the Variety, and no less the Skill, the Labour, the Prudence, as well as Learning, that are required to the performing aright the several Parts of it. In the Service of the Church, He should be Constant and Assiduous; to read the Publick Prayers, if he can get a Congregation, Every Day; but at least on Wednesdays and Fridays, Sundays, Holy-Days, and their Eves. For so far I take the Injunction of our Ecclesiastical Laws and Canons to be strict and peremptory, and not without some very urgent Occasions to be dispensed with: To Minister the Holy Sacraments; That

(p) Vide Anton. Augustin. Epir. Jur. Can. Ver. Lib. 6. Tit. 40. ad 55. Francisc. Florent. Lib. 3. Decretal. De Vit. & Honest. Cleric.

of *Baptism*, as often as need shall require; That of the *Lord's-Supper* so frequently, that every One of his Parish, who is qualified for it, may Communicate at least *Three Times a Year*; and most of Them, if possible, much more frequently: To *Preach* and *Catechise* not only every *Sunday*, but at all such *Other Times*, as He is requir'd to do it: To *Marry*; To *Bury*; To *Give Thanks for Women* after *Child-Birth*: And for the better doing of these Things, to read such *Exhortations*, *Statutes*, and *Proclamations*; and to give such publick Notice of all *Solemn Days* and *Duties*, as either by the *Rubricks* of our *Liturgy*, by the *Canons* of the Church, or by his *Own Ordinary*, he is directed to do.

Even this, of its self, is a sufficient Employ, and if duly discharg'd, a laborious One too: Not only constantly to Read the Service of the Church, but to read it audibly, distinctly, affectionately, with Fervour, with Devotion: To *Preach* plainly, but yet usefully and correctly; so as to *Instruct*, *Excite*, *Convince*, and even *Convert*, the most obstinate and hardened Sinners: To *Expound* the Principles of Christianity plainly and easily; To *Confirm* them fully and plainly from the Authority of *Holy Scripture*, that so Every One may learn and profit by it: This Every *Minister* ought to do; and tho' this were enough, there is yet much more to be done by Him.

For to consider Him, Secondly, in his Office, as a *Pastor*, *Out of the Church*: What Diligence, and, withal, what Prudence is there required of Him in *Visiting the Sick*; to treat Them with Charity, but yet with Plainness too, and so to minister Comfort to Them, as not to flatter any in their Sins. To *pray* with every One as his several Case and Circumstances require; and by a wise Conduct so to support them against the Fear of Death, as also to fit Them for God's Favour and Acceptance when they come to die. What Learning, as well as Faithfulness and Discretion, will He often need to conduct the Consciences of Those who may, in Time of Health, apply to Him? To satisfy Their Scruples, to quicken their Zeal, and to allay their Fears; To rouse Them up out of that Dullness and Indifferency, as to Matters of Religion, under which too many lie; and so to represent their Duty to Them, as to engage Them heartily to love it, and earnestly to apply Themselves to the Practice of it.

And yet He has still more than this to do. Are there any in his Parish, who professing Themselves to be of the Communion of the Church of *England*, do nevertheless neglect the publick Service of it; come but seldom to the *Prayers*, and yet more seldom to the *Lord's-Supper*? He must go to These; must charitably admonish and reprove Them; and pathetically exhort Them to have a greater Regard

gard to the Service of G O D, to the Ordinance of *Christ*, to their Own Salvation. If He do's this diligently and discreetly; whatever the Effect be, he has deliver'd *his Own Soul*, otherwise they will die in their Sins, but their Blood shall be requir'd at his Hands.

A R E there any who live in Strife and Variance with One Another? He must do what in him lies to make them Friends. He must remonstrate to them the necessity of a mutual Reconciliation; and employ all prudent Arts, as well as Religious Arguments, to restore Peace between Them.

A R E there among his Flock any Open, Notorious, Habitual Sinners? Any Drunkards, Extortioners, Unjust Persons; any Covetous, Fornicators, or Unclean; Any Scoffers at Religion, or Blasphemers of God's Holy Name and Word? Any Common-Swearers, Perjur'd Persons; Any, in short, that are guilty of any known Offence contrary to the Doctrine of *Christ*, the Discipline of the Church, and without a particular Repentance, destructive of their Own Salvation? He must by his private Application, no less than by his publick Preaching, earnestly endeavour to Convert and Reclaim them; and never leave till he has brought them either to a private Repentance, or to an Open Shame and Punishment for their Immoralities.

H A S he within his Parish, any who differ from Us, whether in Doctrine, or Communion; particularly, Any Recufants, Sectaries, or Other Schismaticks? He must, in the first Place, be very watchful over them, that they do not seduce any of the more sound Part of his Flock, either from a Right Faith, or a Catholic Communion: And, in the next Place, must labour to get an Interest even with These; that so by his Strong Arguments, and his Winning Deportment, He may, by the Grace of G O D, convince them of their Errors, and bring them back to the Faith and Unity of the Church.

T H E S E are some of the Duties that are requir'd of every Minister Out of his Church. And that he may discharge these with good Success, there still remain many Other Things to be done by Him: He must live in a general State, not only of Peace, but, if it be possible, of Love and Friendship, with all Sorts of Persons within his Cure. He must, as he has Ability, be Charitable to Those that need; Hospitable to Those that do not: He must not be greedy of filthy Lucre; but be ready, in some Cases, rather to depart from his Own just Rights, than give great Offence, or run the Hazard of rendring his Ministry fruitless to any great number of his People: He must be Meek and Humble; Patient and Long-suffering; Careful not to Injure any One, and strong and Impregnable against the Injuries of Others: He must be Affable and Complying, but in fitting Things, and to a suitable Degree: Ready to Oblige Men, but yet so as not to Offend G O D,

nor

nor Lessen his Own Character. In a Word, He must endeavour so to temper his Conduct, that All may Love, and yet None Despise Him: That All may be willing to be Guided by Him, and yet fear to Sin, not only out of Duty to GOD, but with some regard even to his Observation.

THIS is but a short, imperfect Account, of what the Rules of Religion, and the Canons of the Church, require of Every Minister: And by a careful Observance of such a Conduct as this, it is, that we must, if by any Thing, revive a Sense of Religion in the World. Nor will this alone many times suffice to do the Business: There are yet other Methods, that will be needful to be taken by Him, if ever He means effectually to Reform Mens Manners, and to bring them to a full Conformity to the Gospel of Christ. He must encourage Societies for Religion and Reformation, must put them under a voluntary, but withal a wise and severe Discipline, (a) must instruct the Members of Them to Live not only well, but Exemplarily Themselves, and employ them in the Good Work of Encouraging and Reclaiming Others. By these a Stock of Charity may be rais'd and manag'd, for breeding up of Children to the Knowledge of their Duty, and a better Ability, by Reading and Writing, to inform both Themselves and Others in it. Good Books may be bought, and freely distributed among the poorer Sort. By These, Open and Obstinate Offenders may be rebuk'd, and if nothing else will do, the Laws be put in Execution against Them: For how difficult soever it may be for single Persons to do all this Good, Experience shews that Societies, well form'd for this purpose, can do it. It should therefore be the Wisdom, as well as Piety of the Clergy, who are chiefly concern'd to promote such a Reformation, (as they have Opportunity) to give all due Encouragement to such Societies as These; which will render their Work not only practicable, but easie, and help Them in accomplishing the great End of their Ministry.

AND thus, my Brethren, have I propos'd to you such Methods as seem to me to be the most likely, under our present Circumstances, if not to Restore the Discipline of the Church to its ancient Vigour, (which I doubt is not to be done) yet to attain, in good measure, the Effect of it; To make the World better, or, at least, to keep it from growing still worse. As for what may be farther wanting, and has long been wish'd for by all good Men, That the Laws might be made more effectual against Vice and Immorality; but especially against all open Prophaneness, Blasphemy and Heresie; and some Restraint laid upon those Two fatal Causes of the Decay of Piety among Us, the Press, and

(a) See the Archbishop of Canterbury's Circular-Letter, Anno 1699, §. 4, 5.

and the *Play-Houses*: That a stricter Discipline might be settled in the Church, and some more ready and compendious Methods be found out to bring notorious Offenders to Punishment: Never was there a Time in which we had so much reason to hope for this as under the present Government. I need not tell you what a true Love, what a sincere Zeal, Her SACRED MAJESTY has not only for the Interests of Religion in general; but, for the Honour and Establishment of the Church of England in particular. You have heard, you have seen, and many of you will, I hope, in a little Time, feel the comfortable Effects of it. Never was our Church so secured by Law from the danger of its Enemies, as now it is. Never was so much done towards the perfecting of its Constitution, as under the late, and present Reign, has been done. And unless by our own Sins and Divisions we should our selves become the Overthrowers of it; (which GOD forbid) I may add, that never was it more stable or secure, than it is at this Time.

HERETOFORE we were terrified, and sometimes not without Cause, with the Fears of Popery; the most powerful, as well as most implacable Enemy of our Church. We are now secured, as far as by Law we can be, against any more (a) Popish Princes; and even our Protestant Ones are obliged expressly to Swear, (b) that They will to the utmost of their Power, maintain the true Profession of the Gospel, and Protestant Reformed Religion ESTABLISH'D BY LAW. So that if ever Popery prevails among Us, it must be by Open Force: A Danger which, thro' GOD's Blessing, I hope, we need to not be very apprehensive of.

I was not long since a Question, (and I know not how those who then sat upon the Bench made it none) (c) Whether our Princes had not a Power of dispensing with, and suspending of Laws, and the Execution of them, without the Consent of Parliament; And so might not, in effect, Legally Ruin us, not only without, but even contrary to Law. This is now declared to be unlawful; and that so plainly, that we need not fear lest any ignorant, or mercenary Judges, should henceforward be able to mistake the Law in so nice and dangerous a Point.

IN Consequence hereof, a (d) Commission was then made under the Great Seal, and executed for Ecclesiastical Causes; and the Bishops, the Universities, the whole Clergy of England, were at once endanger'd in

(a) 1 William and Mary, Sess. 2. Cap. 2. §. 9. And again, Anno 13. and 14. William the 3d, Cap. 6. An Act for the further security, &c. (b) 1 Gul. & Mar. Cap. 8. (c) 1 Gul. & Mar. Sess. 2. C. 2. §. 1. That, "The pretended Power of suspending of Laws, or the execution of Laws by Regal Authority, without the Consent of Parliament, is Illegal. (d) Ibid. The Commission for erecting the late Court of Commissioners for Ecclesiastical Causes, and all other Commissions and Courts of like nature are Illegal and Pernicious."

in their Liberties and Properties by it. And this too Some who called Themselves Church of England-Men accounted to be Lawful, and even Acted in it as such. But now not only that Commission stands condemn'd by Act of Parliament, but all Other Commissions, and Courts of the like Nature, are pronounced by the same Authority, to be *Illegal and Pernicious*.

(e) PROTESTANTS, in those Days, were, upon very slight Pretextes, dilarm'd, while Papists were both arm'd and employ'd in Places of the highest Importance. It is now declared, that Protestants may have Arms suitable to their Conditions, as allow'd by Law, and that no Papists shall from henceforth be employ'd in any such Places contrary to Law.

THE Statutes against Recusants were not only for many Years neglected as to their Execution, but upon Examination found to be defective in their very Form and Substance, to secure us against Trouble, if not Danger, by Them. I do not think that they are yet so perfect as were to be wish'd: This I may affirm, that they have been (f) somewhat improved. And we have reason to hope that when the Strength of that Party shall be better known, (as thro' your Care and Integrity I doubt not but now it will be) the Queen and Her Parliament will want neither Power nor Inclination to enter upon such Methods as may prevent us from being any longer insulted by Them, as we have of late too apparently been.

It was the Complaint of former Times, That we were weakned in Our Interest against the Common Enemy, by the Severity of our Laws against our Protestant Brethren; who thro' some unhappy Scruples of their Own, not for any just Occasion which our Church gives them, Dissent from Us. They have now the (g) Toleration they so much desired; if they can but be content to use it so as in Prudence, as well as Charity, they ought to do. And we (h) All profess it to be our Desire that they should continue to enjoy it. This has reconciled many to our Church; and One would think should unite us All in the same Interest, till it shall please GOD to remove their unjust Scruples, and bring us all to the same Communion. If it has not yet

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(e) Ibid. §. 6. (f) 1 Gul. & Mar. Cap. 15. (g) 1 Gul. & Mar. Cap. 18. (h) See the Bill for preventing Occasional Conformity, Anno 1702. As nothing is more contrary to the Profession of the Christian Religion, and particularly to the Doctrine of the Church of England than Persecution for Conscience only; in due consideration whereof, an Act passed in the first Year of the Reign of the late King William and Queen Mary of Glorious Memory, entituled, An Act for exempting their Majesties Protestant Subjects, dissenting from the Church of England from the Penalties of certain Laws, which Act ought INVIOLABLY TO BE OBSERVED, &c. Agreed to by both Houses of Parliament. The same was declared in the Preamble to the same Bill, as is pass'd the House of Commons, the last Session of the same Parliament.

yet had all that good Effect that were to be wish'd. Those must answer for it by whom the Offence has come: I am sure the Fault will no longer lie either against our Church, or the Government, if we shall still persist in our Enmity with One Another.

By all these Methods has our Church, within these few Years, been strengthened both in its Interest and Constitution, beyond what it was in any former Times. Nor has it been any less improv'd in many Other Circumstances, which tend not only to the Honour, but to the Support and Establishment, of it.

SOMEWHAT had been done heretofore by Civil Authority, to put a stop to *prophane Cursing and Swearing*; the Guilt, as well as Reproach, of our Country and Religion. (i) By a new and more effectual Law are these Sins now restrain'd; and thro' a diligent Execution of that Law, we do, with Satisfaction, behold a considerable Progress made towards the utter Suppression of Them.

BLASPHEMY and PROFANENESS were not only committed in private, but by Writing, Printing, Teaching were openly avow'd and maintain'd. (k) Our Laws have done what in Them lies, to put an End to these Vices too; and to secure the Honour of G O D, the Divinity of our Saviour, the Truth of the Gospel, and the Authority of the Holy Scriptures, from Scandal and Contempt. If nevertheless Books are still publish'd to the prejudice of any of these, Those must answer for the Guilt, who ought to enquire after the *Authors and Publishers* of them, and to *prosecute* both, as the *Law* directs and enables them to do.

It was a just Complaint, as well as a growing Evil heretofore, that (l) *Marriages* were too often made after a *Clandestine manner*, and thereby not only particular Persons, but sometimes whole Families were ruin'd. Our *Law* has taken some care to restrain this Enormity also; and We doubt not but such farther Care will be taken by it, that it shall no longer be either a Reproach or Prejudice to Us.

IN the Business of *Tithes*, the *Clergy* lay under many *Difficulties* and Discouragements; and Those especially felt the Burden of it, who were the least able to bear it. Some Provision has been made in this Point too, (m) not only to ascertain the *Tithes* of some Things, but to provide a more easie (n) Remedy for All, under the value of 40 s. and that without destroying any Other Way of Redress which We had in that Case before, as *Some* among Us would have done.

WHAT

(i) 6 & 7 Gul. iii. c. 11. (k) 9 & 10 Gul. iii. c. 32. (l) 7 & 8 Gul. iii. c. 35. (m) 3 Gul. & Mar. c. 3. 11 & 12 Gul. iii. c. 16. (n) 7 & 8 Gul. 3. c. 1. & 11 & 12 Gul. 3. c. 15.

WHAT Endeavours have been used for the better relief of the Poor, to set some of Them to Work, to maintain Others, that are not able to Work, I shall not need to say. This I must not omit, with relation to that particular Interest our Church has in it, that never since the *Reformation* was so much done, by *Law*, for the Encouragement of Learning and Piety, and to raise the *Clergy* above Contempt, both in point of Knowledge and Revenue, as has been done within these few Years. (o) In the late Reign, the Restraint of our Statutes of *Mortmain* was taken off, for the better Endowment of Colleges and Schools: Under the present, such a (p) Noble Benefaction has been made by Her Majesty to the *Clergy*, and such room left for Other pious and well disposed Persons to follow Her Example, as has no parallel in the Reigns of any of Her Predecessors.

It would look too little, after such a Royal Bounty as this, to speak of the pious Munificence of our Government for finishing (q) *St. Pauls Cathedral*, and repairing the Collegiate Church of *St. Peter Westminster*: (r) For re-building Churches in *Ireland*, and improving the Interest of the *Clergy* there, by the *Augmentation of small Vicarages* in that Kingdom. Of the Care that has been taken to propagate the *Christian Religion* in our *Plantations* abroad; and to secure the Interest of the *Church of England*, and its *Ministry*, in such of them where it is already establish'd, against the *Dangerous and Illegal Attempts* that have been made upon the *Rights and Liberties of Both*. I have said enough to shew how much more strong and secure; more happy and flourishing, the Estate of our Church is, at this Time, under Her M A J E S T Y's Government, than it ever was under the Reign of any of Her Royal Ancestors. It remains only, that We heartily beseech GOD to unite us firmly among our Selves, and in his good Time to bring Us to a happy Conclusion of the present chargeable, but necessary War, in which we are engag'd; and then we may hope that whatsoever is farther wanting, either for our Improvement, or our Security, shall be done; and nothing be omitted that either a *Wise Clergy*, and an *Obedient People* could wish; or a *Will'ng Parliament*, and a *Most Religious, and Gracious Queen*, grant, to make Us happy at the present, and safe to all future Ages.

I SHALL End all with the Advices of *St. Paul*, to the Churches of his Time, who labour'd under the same Dangers, and were infected with the like Faults that we are at this Day; (s) *If there be then*

(o) Anno 7 & 8 Gul. iii. c. 37. (p) 2 & 3 Ann. Reg. c. 11. (q) Anno 8 & 9 Gul. iii. c. 13. & primo Ann. Reg. c. 12. (r) Anno 1 Ann. R. c. 31. (s) Philip. ii. 1, 2.

38 The Bishop of Lincoln's Visitation Charge.

then any Consolation in Christ; if any Comfort of Love; if any Fellowship of the Spirit; if any Bowels and Mercies, fulfil ye my Joy, that ye be like-minded, being of One Accord, of One Mind. (r) Mark Them which cause Divisions and Offences among You, contrary to the Doctrine which ye have learned, and avoid Them. (u) Be perfect, be of good Comfort, be of One Mind; Live in Peace, and the God of Love and Peace shall be with you. Finally, my Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good-report; if there be any vertue, if there be any praise, think on these things: And the Peace of God, which passeth all Understanding, keep your Hearts and Minds, thro' Christ Jesus. Amen.

(r) Rom. xvi. 17. (u) 2 Cor. xiii. 11.

A N

A N A P P E N D I X O F

Some INSTRUMENTS, and other
COLLECTIONS, referr'd to in the
foregoing Discourse.

To Page 12.

N U M. I.

None to be Ordained without a Title.

THIS has all along been taken care of by our Church: *Can. Anno 1571, Tit. de Episcopis: Episcopus nemini posthac manum imponet — nisi qui Titulum (quem appellant) aliquem habeat, ut sit unde vitam tueatur si Dei permisso vel in Cæcitatem, vel in gravem Corporis Infirmitatem, vel in morbum diuturnum incidat.* In the Year 1584, Archbishop Whitgift set out "*Articles, touching Prechers, and other Orders for the Church.*" Of these the 7th was this, "That from henceforth none be admitted to any *Orders Ecclesiasticall,* unless he do then presentlie shew to the Busshop a trewe Præsentation of Himself to a Benefice then voyde, within the Dioces or Jurisdiction of the said Busshop; Or unles he shew unto the said Busshop a trewe Certificate where presentlie He may be placed to serve some Cure within the same Dioces or Jurisdiction; Or unles he be placed in some Cathedral or Collegiate Church, or Colledge, in Cambridge or Oxford; Or unles the said Bisshop shal then forthwith place him in some vacant Benefice or Cure. *Registr. Whitgift. 1 Vol. Fol. 97.* The same was determin'd by the Convocation, in the *Articuli pro Clero*, the same Year, *Cap. 1.* And again, *Anno 1597*, in the same Terms. From these Precedents was the 33d Canon of the Convocation of 1603 framed; which was only a Confirmation.

mation of the Discipline of the Church before in force. To revive this, and oblige the Bishops to be the more careful in their Observation of it, King Charles the First, Anno 1633, caused his Orders to be given to the Archbishop of Canterbury, with relation to this matter, and by him to be communicated to the Bishops and Clergy. The Archbishop's Letter (in which the King's is included) was this:

Salutem in Christo.

My very Good Lord,

HIS Majesty hath been often and much troubled upon Complaints which have been made unto Him by the Lords, and Other Men of Quality, concerning the Multitude of both Unlearned and Unworthy Ministers, which pester the Church, and are always the Causes of great Scandal, and too often of Schism and Divisions therein, and some of them are forced, to the shame of Themselves, and their Calling, for want of Means, to Beg for their Living, and yet are daily made in great Numbers, and that directly against the Canon of the Church, which requires, that no Man should be made a Minister sine Titulo. For remedy of this great Abuse and Wrong to the Church, his Majesty hath directed his Letters to Me, and by them required Me, to call all such Bishops to Me, as were then in or about the City, and after Consultation with Them, to send my Letters to every several Bishop within the Province, to require Obedience to the Canon of the Church, and his Majesty's Directions according to it: The Tenor of which his Majesty's Letter followeth.

Most Reverend Father in God, Right Trusty, and Right Entirely Beloved Counsellor, We greet You well.

THERE is nothing more dear to Us than the preservation of True Religion, as it is now settled and established in this Our Kingdom, to the Honour of GOD, and the great Comfort of Our Self, and Our Loyal People: And there can nothing more conduce to the Advancement thereof than the strict Observation of such Canons of the Church as concern Those that are to take Orders in their several Times; more especially to the keeping of that particular Canon which enjoineth, *That no Man be made a Priest, or a Minister, without a Title.* For we find that many, not so qualified, do, by Favour, or other Means, procure Themselves to be Ordained; and afterwards, for want of Means, wander up and down, to the Scandal of their Calling; Or, to get Maintenance, fall upon such Courses as are most unfit for them, both by humouring their Auditors, and other Ways altogether unsufferable. We have therefore thought fit, and we do hereby

hereby straightly require and charge You, to call such Bishops to You, as are now present in or near Our City of London, and to acquaint them with this Our Resolution: And further, That you fail not, in the beginning of the next Term, to give notice of this Our Will and Pleasure openly in Our High-Commission-Court; and that you call into Our said Court every Bishop respectively, that shall presume to give Orders to any Man that hath not a Title, and there to Censure him as the Canon aforesaid doth enjoin, (which is to maintain the Party so Ordered, till he give him a Title) and with what other Censure you in justice shall think fit. And Our further Will is, that nothing shall be reputed a Title, to enable a Man for Orders, but that which is so by the Ancient Course of the Church, and the Canon-Law, so far forth as that Law is received in this Our Church of England. And as you must not fail in these our Directions, nor in any Part of Them, so We expect that You give Us from Time to Time a strict Account of Your Proceedings in the same.

Given under Our Signet, at Our Palace of Westminster, the Ninth
tenth Day of September, in the Ninth Year of Our Reign.

According to these Letters, I am to pray and require You, that at all Times of Ordination, You be very careful to admit none into Holy Orders, but such Men, as for Life and Learning are fit, and which have a Title for their Maintenance, according to the Laws, and Ancient Practice of the Church. And his Majesty hath further Commanded me to advertise Your Lordship, that He will not fail to call for an Account of these His Letters, both of Me and You. Thus, not doubting but You will have a special Care both of the Good of the Church, and his Majesty's Consentment herein, I leave You to the Grace of G O D, and rest,

Your Lordships, Very Loving Friend and Brother,

Lambeth, Octo. 24. 1633.

W. Canuar.

This Letter I have copied out of Archbishop Laud's Register, Fol. 191. Mr. Rushworth adds, that together with this Letter, the Archbishop made a Declaration what is a Title, according to the Canon. Vol. 2. p. 213. viz.

1. A Presentation to some Ecclesiastical Preferment.
2. Or a Certificate undoubted, that he is provided of some Church void there.

3. Or a Grant of some Petit Canon's Place, or the like, in a Cathedral or Collegiate Church.
4. Or a Fellow, on the right of a Fellow, in some College in Oxford or Cambridge.
5. Or a Conduet or Chaplain in some College in Oxford or Cambridge.
6. Or a Master of Arts of five Years standing, living at his Own Charge, in either of the Universities.
7. Or the Intention of the Bishop that Ordains, shortly to admit him to some Benefice, or Curate's Place, then void.

And I think the Canon intends, that after a Man is once admitted a Curate, the Parson, or Vicar of the Place, should not have Power to put Him off at pleasure; but only for such Criminal Unworthiness as might deprive him of his Benefice, if He had One.

I shall only add, That the late King, in his Injunctions, Anno 1694, expressly requir'd the same Care of the Bishops N^{um}. III. "That every Bishop shall be well satisfied, that all Persons that are to be Ordain'd have a real Title, with a sufficient Maintenance, according to the 33th Canon; in which Matter We require the Bishops to use an especial Care.

To Page 13.

N^{um}. II.

What Care ought to be used in giving Testimonials for Orders, or Institution.

FOR the better enforcing of this Part of my Charge, I shall here insert the "Directions given by the late Pious and Learned Archbishop Sancroft, to his Suffragans, concerning Testimonials to be granted unto Candidates for Holy Orders; as it was publish'd in the Year 1678.

Salutem in Christo.

My Lord,

Whereas the easie and promiscuous granting of Letters Testimonial, (which is in its self a Sacred Thing, and in the first Intention, of great and very weighty Importance) is by the lapse of Time, and the Corruption, which by insensible degrees is crept into the best Institutions, come to be

both in the Universities, and elsewhere abroad in the Dioceses, a matter of meer Formality, a piece of common Civility scarce deny'd to Any that ask it; and many times, upon the Credit of the first Subscriber, attested by the Rest, who have otherwise no knowledge of the Person so adorn'd; or else, where more Conscience is made of bearing false witness even for a Neighbour, is done so perfunctorily, and in so late and dilute Terms, as ought to signify nothing at all, to the great End for which it is designed to serve; and yet is sometimes with a like Easiness and Remissness received, and proceeded upon, whereby great Mischiefs in the Church and Scandals daily ensue; Persons altogether undeserving, or at least not duly qualified, being too often upon the Credit of such Papers admitted into Holy Orders, and in Consequence thereupon thrusting Themselves into Employments, of high Trust, and Dignity, and Advantage, into the Church, and by their numerous Intrusions preventing and excluding Others of greater Modesty and Merit; concerning all which, your Lordship cannot but remember how many, and how great Complaints, we met with both from our Brethren the Bishops, and Others, during the late Session of Parliament, and what Expedients for remedy thereof, were then under Debate and Consideration. Now as the result of those Councils, and for the effectual redressing of those Inconveniencies, and preventing the like for the future, (tho' it would be abundantly sufficient to call all Persons concern'd on both Sides, to the serious Perusal of, and exact Compliance with, those Excellent Constitutions and Canons Ecclesiastical, made in the Year 1603, which have most wisely and fully provided to obviate all these Evils;) yet, because in the modern Practice they seem not duly to be attended to; it is thought fit and necessary again to Limit and Regulate the Grant, the Matter, and the Form of Testimonials, as followeth, viz.

1. That no Letters Testimonial be granted only upon the Credit of Others, or out of a Judgment of Charity, which believeth all things, and hopeth all things; but from immediate and personal Knowledge, and that Owned and Expressed in the Letters Themselves.
2. That, as to the Form of these Letters, every such Testimonial have the Date both as to Time, and Place, expressly mentioned in the Body of it before it be subscribed by Any; and pass also, as the Canon requires, under Hand and Seal: Those, namely, from the Universities, under the Common Seal of their respective Colleges, attested by the Subscription of the Master, Head, or Principal Person there; and those from other Places, under the Hands and Seals of Three Priests at the least, of known Integrity, Gravity, and Prudence, who are of the Voisinage where the Person testified of, resides; or have otherwise known his Life

and

and Behaviour by the space of Three Years next before the Date of the said Letters.

3. And as to the *Matter* of Them, that They particularly express the present Condition of the Person in whose behalf the Testimony is given; His Standing and Degree in the University; His Place of present Abode, and Course of Life; His End and Design for which He would make Use of the said *Testimonial*; Whether for obtaining the Order of Deacon or Priest; the Employment of a Parson, Vicar, Curate, or School-Master; and that the Subscribers know him to be Worthy, and in regard of Learning, Prudence, and Holy Life, duly qualified for the same respectively: And if He desires Holy Orders, his Age too, if the Subscribers know it; or else that They admonish Him to bring it otherwise credibly and sufficiently attested.
4. Lastly, If such *Testimonial* be to be made use of in another Diocese; then, that it be by no means received without the Letters Dimissory of the Bishop, or Other Ordinary of the Place from whence He came.

My Lord,

This is, (I think) the Sum of what was discoursed and resolved between Us, when we were last together. I therefore desire you, with all convenient speed, to cause Copies hereof to be transcribed and transmitted to the several Bishops of this Province, and Vice-Chancellors of the Universities respectively; and to be by Them communicated, (as soon as well may be) to as many as are herein concern'd, that they may not be disappointed by coming furnished with such Testimonials only as will not (nor ought to) be received to such great Purposes for which they are so often made use of. Commending your Lordship, and your Great Affairs, to the Blessing of GOD Almighty, I remain,

My LORD,

Your LORDSHIP's Assured Loving Brother,

W. Cant'.

And in the late King's Injunctions, Anno 1694, N. V. it is order'd, "That the Part of the 34th Canon, which relates to the giving of Certificates concerning the Lives and Manners of those who are to be Ordained, be strictly look'd to: And that the Bishops lay it on the Consciences of the Clergy, that They sign no Certificates, unless upon their Own Knowledge, they judge the Persons to be duly qualified."

N U M.

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NUM. III.

Of Licensing Lecturers, and Other Preachers.

HOW great Care was thought needful in this respect, may in some measure appear from the *Injunctions* of King James the 1st, concerning *Preachers*; Anno 1622. The VIth of which was this:

“ That the Archbishops and Bishops of the Kingdom, (whom his Majesty hath good Cause to blame for their former Remissness) be more wary and choice in *Licensing of Preachers*; and revoke all Grants made to any Chancellor, Official, or Commissary to pass Licenses in this kind. And that all *Lecturers* throughout the Kingdom, (a New-Body, severed from the Ancient Clergy of England, as being neither *Parsons*, *Vicars*, or *Curates*) be Licensed henceforward, in the Court of Faculties only, upon Recommendation of the Party from the Bishop of the Diocese, under his Hand and Seal, with a *Fiat* from the Lord Archbishop of Canterbury, and a Confirmation under the Great Seal of England.

V. M. U. V.

S. J. P. M.

To Page 18.

NUM. IV.

It is, in an especial manner, the Bishop's Duty to Preach.

THAT the Account which I have given of this was the true Sense of Our Ancient *Canon Law*. In this particular, the very Form of the *Instruments* by which the *Bishops* were wont to *License* Those who were allow'd to *Preach* throughout their *Dioceses*, plainly shews. I shall set down a Copy of One of Bishop *Repyngdon's*, for the *Diocese of Lincoln*.

Philippus, &c.— ‘ Ad solium pastoralis Officii, licet immerito, superflua provisione vocati, etsi multis pręgravemur Negotiis, Curis excitemur innumeris, cogitationibus pluribus distrahamur; Circa ea tamen ferventibus votis intendimus, vacamus instantius, & opere Sollicitudinis studium impertimur, quę ad divini Operis Gloriam, Exaltationem Fidei Catholicę, & profectum cedere valeant Fidelium Animarum. Sed quia non in solo pane vivit Homo, sed ex vinctis Verbis quod procedit de Ore Dei, pabulum Divini Verbi, cum ex

eo anima Spiritualiter nutriatur, necessarium fore censetur inter cætera quæ ad salutem spectant populi Christiani. Nos igitur Occupationibus variis præpediti quo minus nostram Diocesim, tam amplam tamq; diffusam, ad Prædicationis Officium salubriter exequendum circumire Personaliter valeamus, Tibi, Fili prædicte, viro---- Catholico, Laudabilem Conversationis & Famae, Potenti etiam opere & sermone, de Hæresibus seu Erroribus, prout Fide digno accepimus Testimonio, minime suspecto, ad pascendum Gregem Nobis commissum pabulo Verbi Dei, Officiumq; Prædicationis libere exequendum, congruis locis & temporibus, ubicunq; infra Diocesim nostram, absq; alieni juris præjudicio, Committimus Vices nostras, donec Eas ad nos duxerimus revocand'. Omnibus & singulis subditis nostris firmiter injungentes quatenus Tibi in hiis quæ ad Executionem hujusmodi Officii pertinent intendentes, Te ad Officium hujusmodi sc, ut præfertur, exercendum, favorabiliter admittant & benigne. In cujus rei Testimonium, &c.

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N U M. V.

That none may Preach without a License.

THIS also is Confirm'd by the Instruments of *Monition* and *Prohibition*, which were herupon went to be issued out against such as Preach'd without the License and Approbation of the Bishop, or his Official. I shall give an Instance or two of these; the first shall be Bishop Bonner's *Monitio Generalis contra quoscunq; ne prædicent absq; Licentia Ordinarii*. So it is filed in his Register, Fol. 19.

Edmundus, &c.— 'Universis & singulis Rectoribus, Vicariis, Capellanis, Literatis & non Literatis, quibuscunq; per Civitatem & Diocesim London ubilibet Constitutis, Salutem, Gratiam, & Benedictionem. Sane ex Fide-dignorum relatione, ipsaq; rei evidentia, ad nostram jamdudum pervenerit notitiam, quod Complures Ordinem Sacerdotalem prætendentes, Sacrarum Literarum vel Imperiti vel Temeratores, Officium & Munus Prædicandi absq; probatione præviâ, & legitimâ ad tantum Officium Vocatione, & Admissione, passim infra nostram Diocesim London usurparunt, & quotidie usurpant; Gregem Christianam nobis commissam suâ pestilenti Doctrina contaminantes & corrumpentes, non tam in Nostri & Juris publici, quam Dei. Opt. Max. & illustrissimi Domini nostri

' *ftri Regis, contemptum: Unde nos Edmundus Episcopus antedict-*
 ' *us de prædictis magnopere dolentes, curaq; Pastoralis super Grege*
 ' *nobis commissis diligenter invigilare, & remedia opportuna præ-*
 ' *missis adhibere cupientes; Vobis igitur conjunctim & divisim com-*
 ' *mittimus, ac firmiter injungendo mandamus, quatenus Authorita-*
 ' *te nostrâ inhibeatis & interdiciatis, Inhiberive & Interdici faciatis*
 ' *peremptoriè, Omnibus & singulis Personis, Exemptis & non Ex-*
 ' *emptis, cujuscunq; Status, Gradus, ac Conditionis Extiterint, &*
 ' *præsertim Johanni Wyllowke Sacerdoti prætenso, ne Ipse, aut Qua-*
 ' *vis Personarum prædictar' infra Civitatem, Diocesim, & Jurisdic-*
 ' *tionem nostram London, (præterquam in suis propriis Ecclesiis quibus*
 ' *præpositi sunt) Prædicare, aut Officium Prædicationis in se assumere,*
 ' *sine Licentiâ nostrâ speciali, vel alia Legitimâ Authoritate prius*
 ' *obtentâ, præsumat sub poenâ Juris. Et in eventu & casu quo præ-*
 ' *fatus Johannes, seu aliquis alius, hujusmodi Inhibitioni nostrâ, sibi*
 ' *in ea parte factâ, parere vel effectualiter obedire contempserit seu*
 ' *distulerit, tunc Citetis, seu Citari faciatis peremptoriè eundem*
 ' *quodd compareat coram nobis, aut nostro Vicario in Spiritualibus*
 ' *Generali, sive Commissario in ea parte quocunq; in Ecclesiâ Cath'*
 ' *S. Pauli London loco nostro Consistoriali ibidem, tertio die Juridico*
 ' *post Citationem hujusmodi in ea parte factâ, quo Nos aut Vicarium*
 ' *nostrum, sive Commissarium, pro Tribunal in ea parte sedere con-*
 ' *tigerit, certis Articulis sive Interrogatoriis Animæ suæ Salutem, ac*
 ' *Morum & Excessuum suorum Reformationem, nec non Contemptum*
 ' *hujusmodi in præmissis concernent personaliter responderet, Ulteriusq;*
 ' *factur' & receptor' quod justum fuerit in hac parte: Et quid in præ-*
 ' *missis feceritis Nos, aut Vicarium nostrum Generalem, sive Commis-*
 ' *sarium nostrum hujusmodi, dictis die & loco, vel citra, debite Certi-*
 ' *ficet ille Vestrum qui præsens nostrum Mandatum fuerit executus,*
 ' *personaliter, vel per suas Literas patentes, unâ cum præsentibus*
 ' *authentice Sigillat'. Dat' in Palatio nostro London sub sigillo nostro*
 ' *22do die Mensis Octobris A. D. 1540, & nostræ translationis Anno*
 ' *primo.*

But the Process of Bishop *Repingdon*, against the Vicar of *Wicombe*
 for suffering One to preach in his Church, who was not Licensed
 according to the *Canon* in that behalf, is more expresse; and more
 plainly shews what the Discipline of our Church was, as to this mat-
 ter, before the Reformation.

' *Philippus permissione divina Lincoln' Episcopus, dilectis filiis suis*
 ' *Magistris J. & T. de S. — Licet in Concilio Provinciali nuper Ox-*
 ' *on' celebrato providè sit Statutum, quod nullus Clericus aut Popu-*
 ' *lus*

' lus cujuscunq; Paroch' aut Loci Provinciæ *Can'* Aliquem in Ecclesiis,
 ' Cæmeteriis, aut Locis alijs quibuscunq; ad prædicandum admittat,
 ' nisi prius de Autorizatione, Privilegio, aut Missione Ejusdem, juxta
 ' formam in ipsa Constitutione expressatam, sufficienter fuerit facta
 ' Fides; alioquin Ecclesia, Cæmeterium, seu Locus quiscunq; in quo
 ' sic prædicatum fuerit, ipso Facto Ecclesiastico subiaceat Interdicto,
 ' sicq; maneat Interdictus quousq; sic admittentes, seu prædicare
 ' permittentes, se congruè emendaverint, & per Loci Dioecesanum,
 ' aut alium Superiorem, ipsum Interdictum obtineant in debita Juris
 ' formâ Relaxari; ad nostrum tamen nuper relatione veridicâ perve-
 ' nit auditum, quòd Vicarius Ecclesiæ Parochialis de *Wycomb* nostræ
 ' Diœces', dictam Constitutionem aut ejus effectum minimè perpen-
 ' dens, quendam Dom' *W. Kybbower*, Capellanum prætensum, ad præ-
 ' dicandum Clero & Populo publicè in Ecclesia de *Wycomb* prædictâ,
 ' nulla de ejus Autorizatione, Privilegio, aut Missione, prout requi-
 ' rit Constitutio memorata, primitus factâ fide sufficienti, temerè ad-
 ' misit; unde dicta Ecclesia ex hac autoritate Constitutionis ante-
 ' dictæ Ecclesiastico subiaceat Interdicto: Quocirca vobis tam com-
 ' munitè quàm divisim Committimus & Mandamus, quatenus voca-
 ' to coram Vobis Vicario præfato personaliter, ac omniibus aliis in
 ' hac parte vocandis, ac servatis de jure servandis, si per ipsum Vi-
 ' carium coram Vobis sufficiens & legitima facta fuerit fides præ-
 ' fatum Dom' *W.* ad hujusmodi prædicationis Officium sic exercen-
 ' dum, Autorizatum, Privilegiatum, aut Missam sufficienter fuisse,
 ' & esse, extunc ipsam Ecclesiam de *Wycomb* ab omni Interdicto Ec-
 ' clesiastico eâ occasione liberam pronuntietis (&) immunem: Ali-
 ' oquin ipsam Ecclesiam, occasione præmissâ, Ecclesiastico subiacere
 ' interdicto finaliter declaretis & pronuntietis; nosq; de omni Eo
 ' quod feceritis in præmissis----- Certificetis. Dat. &c.

Thus, this Matter stood till the xixth of *Henry* the viiith, when
 the *Licensing of Preachers* was taken into the Hands of the Civil Ma-
 gistrate, by an Order of the *Star-Chamber*; as I find reported in a
 Letter of King *James* the Ist, sent to the *Archbishop* of *Canterbury*,
 and by him directed to all the *Bishops* of his Province, *August* 12,
 1622. Registr. *Abbot*. Vol. ii. Fol. 199.

In the same King's Letter to the *Bishops* some Years after, *Nov-*
ember 19. *A. D.* 1536: He gives them this Order concerning *Preach-*
ers: ' That you permit nor suffer any Man of what Degree soe-
 ' ver in Learning, Strangers or Other, to preach in any Place with-
 ' in your said *Diocese*, out of his Own Church, by vertue of any License
 ' by Us, or any Other of our Ministers, granted before the 15th
 ' Day

‘ Day of this Month, neither in your Presence nor Elsewhere, unless he be a Man of such Honesty, Vertue, Learning, and Judgment, as you shall think able for that purpose, or One whom in manner you dare answer for.

Accordingly Bishop *Bonner*, in his *Injunctions* to his Clergy, *Anno* 1542, order’d, ‘ That no Parson, Vicar, Curate, or Other Priest, ‘ having Cure of Souls, within his Diocese and Jurisdiction, should ‘ from thenceforth permit, suffer, or admit, any manner of Person, ‘ of whatsoever Estate or Condition He were, (*under the Degree of a* ‘ *BISHOP*) to preach, or make any *Sermon* or *Collation* openly to ‘ the People, within their Churches, Chappels, or Elsewhere with- ‘ in their Cures, unless He that should so preach, had obtain’d be- ‘ fore special *License*, in that behalf, of our Sovereign *Lord the King*, ‘ or of Him, *Edmund Bonner*, Bishop of *London*, their Ordinary; and ‘ the said *License*, so obtain’d, should then and there really bring ‘ forth in Writing, under Seal, and shew the same to the said Par- ‘ son, Vicar, Curate, or Priest, before the beginning of his *Sermon*; ‘ as they would avoid the extreme Penalties of the Laws, Statutes, ‘ and Ordinances provided and established in that behalf, if they ‘ should presumptuously Do, or Attempt, any thing to the Contrary.

What King *Henry* the viiith thus settled, was continued by his Son, King *Edward* the vith, among whose *Injunctions*, this was One, ‘ That no Dean, Archdeacon, Parson, Vicar, &c. should admit any ‘ Man to preach within their Cures, but such as should appear to ‘ Them to be sufficiently Licensed thereunto by the *King’s Majesty*, ‘ the Lord *Protector’s* Grace, the *Archbishop* of *Canterbury*, the *Arch-* ‘ *bishop* of *York*, in his *Province*, or the *Bishop* of the *Diocese*. And to the Bishops he gave this Order, with respect to their *Licensing* of them, in his particular *Injunctions* to them this same Year, *Anno* 1547, ‘ That they should not admit or give License to preach, to Any ‘ within their Dioceses, but to such as they should know (or at ‘ least assuredly trust) would not preach, or set forth to the People, ‘ any Doctrine contrary or repugnant to the Effect or Intent con- ‘ tained or set forth in the King’s Highness’s Homilies. And if ‘ at any Time, by Hearing, or by Report proved, They should per- ‘ ceive the contrary, they should then incontinent, not only inhi- ‘ bit the Person so offending, but also punish Him, and revoke their ‘ License.

But still every Minister was permitted not only to Read the *Ho- milies*, set forth by Authority for that purpose; but if he were able, to preach too within his Own Church. Insomuch that the very *Pro- clamations*, which was set forth to restrain Others, *Febr.* 6th, this Year, still continued to allow of it. It runs thus:

And to thintent that rашe and sedicious Preachers should not abuse his Highnes People, it is his Majesties pleasure, that whosoever shall take upon hym, to preach openly, in any Parische Church, Chapell, or any other Open place, other then Those whiche be licensed by the Kynges Majestie, or his Highnes Wistours, the Archbishop of Canterbury, or the Bishop of the Diocese where he dooth Preach, (except it be the Bishop, Person, Vicar, Deane, or Provost, in his or their awne Cure) shall be furthwith, upon such attempt, and preaching contrary to this Proclamation, committed to Prison, and there remain untill such tyme as his Majestie, by thadvise aforesaid hath taken order for the further punishment of the same.

But this too was soon after restrain'd, by a Second *Proclamation*, dated *April* the 22d, 1548. The Sum of which was this :

For to eschue the hurt that maie come, of sedicious and contentious preaching, His Highnes straightly chargeth and commaunderh, notwithstanding any former Commaundement, or Injunction, that no Man hereafter be permitted or suffered to Preache, (not meanyng yet hereby but that his Highnes Homilies should be accordyng to his Majesties Injunction red and declared) except the same be licensed thereunto, by his Majestie, the Lorde Protector, or the Archbishop of Cantorbury, under his Seale &c.

Together with this *Proclamation*, there was a Letter of Instructions sent to such Preachers as were then Licensed to Preach; which being inserted by the Right Reverend the Lord Bishop of Salisbury, into the *Appendix* of his Second Volume of the *History* of the *Reformation*, p. 130, I shall not here transcribe; but observe, that even this Liberty lasted not long: For on the 23d of *September*, the same Year, there came out a Third *Proclamation* for the Inhibition of *All Preachers* in general; which being not very long, and of Useful Observation, I shall here subjoin.

Whereas of late, by reason of certain Controversious and Seditious Preachers, the Kynges Majestie, moved of tender Zeal and Love which he hath to the quiete of his Subiectes, by thadvise of the Lorde Protector, and other his Highnes Counsaills, hath by Proclamation inhibited, and commaunded that no manner of Person, excepte suche as was Licensed by his Highnes the Lorde Protector, or by the Archbishop of Cantorbury, should take upon hym to preache in Open Audiance, upon pain in the sated Proclamation contained; and that, upon Hope and Esperaunce that Those being chosen and re-

lest men, should preache, and set furth onely to the people such thynges as should be to Gods Honour, and the benefite of the Kynges Majesties Subiectes, yet nevertheless his Highnes is advertised that certain of the saied Preachers so Licensed not regardyng suche good Admonitions as hath ben by the saied Lorde Protector and the rest of the Counsaill on his Majesties behalfe by Letters or Otherwise given unto Them, hath abused the saied Authoritie of Preachyng, and behaved Themselves irreverently and without good Order in the saied Preachynges, contrary to such good Instructions and Advertismentes as was geven unto Them, whereby much Contencion and Disorder might rise and insue in this his saied Majesties Realme: Wherefore his Highnes myndyng to be very hartly one Uniform Order throughout this his Realme, and to put an ende to all Controversies in Religion so far as God shall geve Grace (for whiche cause at this tyme certain Bishoppes and notable Learned Men by his Highnesse Commaundment are Congregate) hath by th-Advice aforesaid thought good, although certain and many of the saied Preachers so before Licensed have behaved hemselfe very discretly and wisely and to the Honor of God, and to his Highnes Contentacion; yet at this present, and untill suche Tyme as the saied Order shall be set furth generally throughout his Majesties Realme, to inhibit, and by these presents doth Inhibit, generally as well the saied Preachers so before Licensed, as all manner of persons whosoever they be, to Preache in open Audiance in the Pulpit or Otherwise, by any sought Colour or Fraude, to the disobeyng of this Commaundment, to th-intent that the whole Clergie in this meane space might apply Themselve to praier to Almighty God for the better achevyng of the same moste godly Intent and Purpote: Not doubtyng but that all his Lobyng Subiectes in the mean tyme will occupy Themselve to Goddes Honor with due Praier in the Church, and patient Hearyng of the Godly Homillies heretofore set furth by his Highnesse Injunccons unto Them; and so endeavour Themselve that They maie be the more ready with thankfull Obedience to receive a most quiet, godly, and uniforme Order, to be had throughout all his saied Realmes and Dominions. And therefore hath willed all his lobyng Subiectes and Ministers as well Justices of Peace, as Majors, Sherieffes, Bayliffes, Constables, or any Other his Officers, of what Estate, Degree, or Condition so ever they be, to be attendaunt upon this Proclamation and Commaundment; and to se the Infringers or Breakers thereof to be imprisoned, and his Highnes, or the Lorde Protector's Grace, or his Majesties Counsaill, to be certified thereof immediatly, as They tender his Majesties Pleasure, and will Answer to the Contrary at their perill.

This Prohibition continued not long, for within two Years after, if a Minister were Licensed, he might preach within his own Cure; Otherwise, He was to procure such as were Licensed to preach for Him. It is to this effect that Bishop Ridley Enquires in his *Visitation Articles*, Anno 1550.

‘ Whether your Minister, *having License thereunto*, doth use to
‘ *Preach*: Or, *not Licensed*, doth diligently procure Others to *preach*
‘ *that are Licensed*: Or whether he refuseth Those offering Them-
‘ selves that are Licensed; — Or else admitteth any to preach
‘ that are not Licensed?

Thus this Matter rested under King *Edward* the sixth. In the beginning of Queen *Elizabeth*’s Reign, Anno 1559, the ancient Discipline was restored, ‘ Every Parson, Vicar, &c. was to preach in their
‘ Own Churches, One Sermon every Month, [*Q. Eliz. Injunct. N. 3.*]
‘ but to admit no Other to preach within any of their Cures, but
‘ such as should appear to Them to be sufficiently Licensed thereunto.
[*Ibid. N. 8.*] But this held not long; For in the Year 1564, the Queen caused certain *Advertisements* to be publish’d, by which the last Establishment of King *Edward* the sixth was renew’d; and it was Ordain’d,

‘ That no Parson or Curate, not admitted by the Bishop of the
‘ Diocese to preach, should expound in his *Own Cure*, or Otherwhere
‘ any Scripture or Matter of Doctrine, or by the way of Exhorta-
‘ tion, but only study to Read gravely and aptly, without any Gloss-
‘ ing of the same, or any Additions, the *Homilies* already set out,
‘ or other such necessary Doctrine as then was, or should afterwards be
‘ prescribed, for the quiet Instruction, and Edification of the People.

And the better to secure the Observation of this Order, every Person to be admitted to any Office, Room, or Cure in any Church, or other Place Ecclesiastical, was to protest, and promise, subscribe, among Other Things, in the very first Place, this which follows;

‘ I shall not *Preach*, or publicly Interpret, but only Read that
‘ which is appointed by publick Authority, without *special License*
‘ of the Bishop, under his Seal.

This Discipline has continued ever since in force; and been from Time to Time renew’d to the last Settlement of it, in the Convocation of 1603. In the Year 1571, Tit. *Concionatores*; The Convocation thus decrees:

‘ Nemo, nisi ab Episcopo permissus, in *Parochia sua* publicè præ-
‘ dicabit; nec posthæc audebit Concionari extra ministerium & Ec-
‘ clesiam suam, nisi potestatem ita Concionandi acceperit vel à Regiâ
‘ Majestate per Omnes Regni partes, vel ab Archiepiscopo per Pro-
‘ vinciam; vel ab Episcopo per Diœcesim.

Anno

Anno 1587, Archbishop Whitgift set forth Certain Orders for the better increase of Learning in the the Inferior Ministers, and for more diligent Preaching and Catechizing: Among other Provisions concerning Preaching, the 4th, 6th, and 7th were these.

4. ' The Bishops, Archdeacons, &c. shall carefully look that the Ministers serving Cures, do according to Her Majesties Injunctions, Instruct the Youth in the Catechism, with Additions, set forth by publick Authority: And such of the Ministers as by Examination and Tryal shall be found of reasonable Ability, may by the Archdeacons and Ordinaries, being publick Preachers, as aforesaid, be permitted to expound standing in their Stalls only, the Points of the said Catechism only, with the Additions, to their Parishioners; until they shall be found meet to be by the Bishop tolerated, or Authentically Licensed to Preach.

6. Item. ' Every Licensed Preacher shall yearly in propria persona preach Twelve Sermons at the least, within every Diocese where his Benefice doth lie; Of the which Twelve, Eight, at the least, shall be in his Own Cure. But if the said Licensed Preacher have Two Benefices, then he shall preach Eight Sermons at Each of his Benefices every Year at the least; and shall yearly make particular and true Certificate thereof to the Bishop of every said Diocese, between Easter and Midsummer, upon pain to have their Licenses revoked, or otherwise to be proceeded against for their Negligence.

7. Item. ' The Bishop, or the Archdeacon, or other Ordinary, with the Advice and Consent of the Bishop, shall appoint Six or Seven Publick Preachers to preach by Course every Sunday in the Parishes within a convenient Limit near adjoining to their Habitations, where there is no Licensed Preacher; so that there may be in every such Parish One Sermon, at the least, every Quarter, &c.

In the Constitutions of 1603, Can. 45. It is provided that Beneficed Men shall preach every Sunday in their Churches where they reside, dummodo sint legitima Autoritate ad Concionandum admissi. Otherwise they shall procure a Sermon to be preach'd for them once a Month; Can. 46. Omnis Beneficiatus ad Concionandum non admissus, Concionem singulis Mensibus unam, ad minus, in Ecclesiâ sibi creditâ, per Concionatorem legitime approbatum, haberi procurabit: And for the Other Sundays shall Read the Homilies set forth by Authority; Omni autem die Dominico, cum in ipsius Ecclesiâ deficiet concio, dictus Beneficiatus aliquam ex Homiliis publicâ autoritate præscriptis aut præscribendis, per se, vel certè per Curatum suum recitabit. And thus the Matter continues at this Day.

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NUM. VI.

Archbishop Sancroft's Direction to the Clergy, how to behave Themselves towards Those who are not of the same Communion with Us.

TO Enforce this Part of my Charge, and justify the Application I have made of the lxvith *Canon* beyond the immediate Purport of it; I cannot but take this Occasion to transcribe, and recommend to the serious Consideration of all my Clergy, the Advice which was given Them in a very Critical Juncture, by our then pious and most Reverend Metropolitan, Archbishop *Sancroft*, to this purpose, in his *Articles* of the 16th of July, 1688. The xith of those *Articles* was this:

‘That They also walk in Wisdom towards Those who are not of our Communion: And if there be in their Parishes any such, that They neglect not frequently to Confer with Them in the Spirit of Meekness, seeking by all good Ways and Means to gain and win Them over to our Communion. More especially that They have a very tender Regard to our *Brethren*, the *Protestant Dissenters*: That upon Occasion offer’d, They visit Them at Their Houses, and receive Them kindly at Their Own; and treat Them fairly wherever They meet Them; perswading Them, if it may be, to a full compliance with our Church; Or, at the least, that *whereunto We have already attained, We may all walk by the same Rule, and mind the same Thing*. And in order hereunto, That They take all Opportunities of Assuring and Convincing Them, that the *Bishops* of this Church are really and sincerely irreconcilable Enemies to the *Errors, Superstitions, Idolatries, and Tyrannies* of the Church of Rome; and that the very unkind Jealousies which some have had of Us to the contrary, were altogether Groundless. And, in the last Place, That They warmly and most affectionately Exhort Them to join with Us in daily fervent Prayer to the GOD of Peace, for an *Universal Blessed Union* of all *Reformed Churches*, both at *Home* and *Abroad*, against our *Common Enemies*: And that all They who do Confess the Holy Name of our dear Lord, and do agree in the Truth of his Holy Word, may also meet in One Holy Communion, and live in perfect Unity and Godly Love.

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NUM. VII.

Of the Lives and Manners of the Clergy.

TO shew that the Discipline of our Church, as to the Lives and Conversations of the Clergy, is the same now, that it was in the ancient Church: To the Authorities cited out of the *Canon-Law*, I will here add the *Injunctions*, and *Constitutions*, of our Own Princes and Convocations, since the Reformation.

The *Injunctions* of King Edward the sixth, Anno 1547, thus prescribe:

‘ That they shall in no wise, at any unlawful Time, nor for any other Cause than for their honest Necessity, haunt or resort to any Taverns, or Ale-houses. And after their Dinner or Supper, they shall not give Themselves to Drinking or Riot, spending their Time Idely by Day or by Night, at Dice, Cards, or Tables playing, or any Other Unlawful Game; but at all Times (as They shall have leisure) They shall hear and read somewhat of *Holy Scripture*; or shall occupy Themselves with some Other honest Exercise; and that They always do the Things which appertain to Honesty, with endeavour to profit the Common-Weal; having always in Mind, That They ought to Excel all Other in Purity of Life, and should be an Example to the People to live well and Christianly.

The same Directions were repeated, almost in the same Words, by Queen Elizabeth in Her *Injunctions*, Anno 1559. In the Convocation Anno 1571, a Book of *Canons* was drawn up, in which (*Cap. de Cancellar.*) they direct, *That all Chancellors, &c. should use all Diligence, that the Clergy who were subject to their Jurisdiction*

‘ *Honestè se gerant; & in gravi vestitu, in libello Admonitionum proposito, modestè & decenter ambulent: Utq; si familiam habeant, & Uxores non habeant, mulierem aliam domi suæ ne alant, nisi aut Matrem, aut Sororem, aut Neptim ex Fratre aut Sorore: Quòd si Cælibes vivant, & Uxores non habeant, in Tabernâ, aut Cuponâ cibum ne Capiant, sed honestâ aliquâ in domo in eadem Parochiâ, ubi sine suspitione possint vivere: Ut ne ludant aleis neve Chartis, aut aliis improbatis lûsibus se exercean: Ut arcu tantum utantur & sagittis, idq; animi causâ, ut modestè & in tempore: ne vel ab Officio faciendo, vel à Sacrarum Scripturarum studiis auferantur.*

All which is again repeated in the 74th, and 75th *Canons* of the Convocation of 1603, which I shall not need to transcribe.

F I N I S.

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XIII. ——— at St. *James's* upon the Fast for Relief of the *Vaudois*, April the 5th, 1699.

XIV. ——— at St. *James's* on the 5th of Nov. 1700.

XV. ——— before the House of Lords at *Westm.* Nov. 5. 1705.

XVI. ——— before the Society for Refor. of Man. Dec. 31, 1705.

XVII. ——— at S. *James's*, upon leaving that Parish, Sept. 29, 1706.